

تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 2

Part 11-20

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



DARUSSALAM

Publishers & Distributors
Riyadh, Houston, New York, Lahore

Study the Noble Qur'ân

Word-for-Word

Volume 2 (Part 11-20)

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ ١ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ ٢ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ ٣ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ ٤ إِنَّا الَّذِي كَفَرُوا سَوَاءً عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ ٥

Alif-Lam-Mim ۝ ذَٰلِكَ that الْكِتَابُ the Book لَا no رَبِّ doubt
فِيهِ in it هُدًى a guidance لِّلْمُتَّقِينَ ۝ ١ for the pious الَّذِينَ who يُؤْمِنُونَ
بِالْغَيْبِ believe in unseen (unperceivable humanly apparently) وَيُقِيمُونَ
وَمَا رَزَقْنَاهُمْ and out of what وَمِمَّا the prayer الصَّلَاةَ and perform
يُؤْمِنُونَ and who وَالَّذِينَ they spend بِمَقُورٍ ۝ ٢ provided them
بِمَا أُنزِلَ in what إِنَّا has been revealed (sent down) الَّذِي what



تعلم القرآن الكريم لفظاً لفظاً

Study the Noble Qur'ân Word-for-Word

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-897-65-6





تعلم القرآن الكريم لفكها لفكها

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the permission of the publisher.

First Edition: March 2000

Supervised by:
ABDUL MALIK MUJAHID



Head Office:

DARUSSALAM

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia

Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

Branches:

DARUSSALAM

50, Lower Mall, Lahore, Pakistan. Tel: 0092-42-724 0024/723 2400

Fax: 0092-42-735 4072

DARUSSALAM PUBLICATIONS

P.O. Box. 79194, Houston, TX 77279, USA. Tel: 001-713-722 0419

Fax: 001-713-722 0431

E-mail: sales@dar-us-salam.com **Website:** www.dar-us-salam.com

DARUSSALAM

572-Atlantic Ave, Brooklyn, New York 11217, USA. Tel: 001-718-625 5925

AL-HIDAAAYAH PUBLISHING & DISTRIBUTION

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889

Fax: 0044-121-753 2422

تعلم القرآن الكريم لفظاً لفظاً

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

Volume 2

Part 11-20

Compiled by
DARUSSALAM



DARUSSALAM

Publishers and Distributors

Riyadh, Houston, New York, Lahore

﴿يَمْتَدِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّا اللَّهُ مِنْ أَنْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَلِيِّ وَالشَّهَادَةُ فَيَنْتِظُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١١﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿١٢﴾﴾

﴿يَمْتَدِرُونَ﴾ they (the hypocrites) will present (their) excuses ﴿إِلَيْكُمْ﴾ to you ﴿إِذَا﴾ when ﴿رَجَعْتُمْ﴾ you return ﴿إِلَيْهِمْ﴾ to them ﴿قُلْ﴾ say ﴿لَا تَعْتَذِرُوا﴾ no present excuses ﴿لَنْ تُؤْمِنَ لَكُمْ﴾ we shall believe never ﴿قَدْ بَيَّنَّا﴾ has already informed us ﴿اللَّهُ﴾ Allah ﴿مِنْ أَنْبَارِكُمْ﴾ of the news concerning you ﴿وَسَيَرَى﴾ and will observe ﴿اللَّهُ﴾ Allah ﴿وَرَسُولُهُ﴾ and His Messenger ﴿ثُمَّ تُرَدُّونَ﴾ then your deeds ﴿إِلَىٰ عِلِّيِّ الْعَلِيِّ﴾ you will be brought back to the All-Knower ﴿وَالشَّهَادَةُ﴾ (of) the unseen and the seen ﴿فَيَنْتِظُكُمْ﴾ and He (Allah) will inform you of what you used to do ﴿سَيَحْلِفُونَ﴾ they will swear ﴿بِاللَّهِ﴾ by Allah ﴿لَكُمْ﴾ to you (Muslims) ﴿لَتَعْرِضُوا عَنْهُمْ﴾ when you may turn away from them ﴿وَأَعْرِضُوا عَنْهُمْ﴾ so turn away from them ﴿وَمَا وَنَهُمْ﴾ surely they are impure and their dwelling place ﴿جَهَنَّمُ﴾ Hell ﴿جَزَاءُ﴾ (is) recompense ﴿بِمَا كَانُوا يَكْسِبُونَ﴾ for that which they used to earn

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.


يَحْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَلَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١١﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٢﴾ وَ مِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣﴾﴾

يَجْلِفُونَ to you (Muslims) لَكُمْ they (the hypocrites) swear
 you تَرْضَوْنَ but if فَإِنْ with them عَنْهُمْ that you may be pleased
 not لَا Allah ﷻ certainly فَإِنَّ with them عَنْهُمْ are pleased
 (who are) الْفَاسِقِينَ ﴿٩٦﴾ the people الْقَوْمُ with عَنِ (is) pleased يَرْضَى
 in كُفْرًا (are) the worst أَشَدُّ the bedouins الْأَعْرَابُ disobedient
 not to أَلَّا and more likely وَأَجْدَرُ and hypocrisy وَفَسَاكَ disbelief
 يَعْلَمُوا know حُدُودَ the limits مَا which أَنْزَلَ has revealed ﷻ Allah
 (is) عَلَى to رَسُولِهِ His Messenger ﷻ وَاللَّهُ Allah and عَلَيْهِ (is)
 the bedouins الْأَعْرَابُ and of وَهِيَ All-Wise ﴿٩٧﴾ All-Knower
 they يُنْفِقُ what مَا take يَتَّخِذُ (there are some) who مَنْ
 مَعْرَمًا spend as a fine وَيَتَرَبَّصُّ and watch يَكُرُّ for you أَلَدًّا
 (of) the السَّوءِ the calamity دَائِرَةٌ on them (be) عَلَيْهِمْ calamities
 All-Knower ﷻ (is) All-Hearer سَمِيعٌ and Allah ﷻ evil



96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*. 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.



وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ
 أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيَجْزِيهِمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ the bedouins and of مَنْ (there are some) who
 the Last الْآخِرِ and the Day وَالْيَوْمِ in Allah ﷻ believe يُؤْمِنُ
 they spend (in the Cause of يُنْفِقُ what مَا and take يَتَّخِذُ
 Allah) قُرْبًا as means of nearness عِنْدَ to ﷻ Allah وَصَلَوَاتِ
 the Messenger's الرَّسُولِ (and a cause of receiving) invocations
 for them لَهُمْ a means of nearness قُرْبَةٌ these are إِنَّهَا indeed
 سَيَجْزِيهِمُ will admit them ﷻ Allah ﷻ في to رَحْمَتِهِ His Mercy إِنَّ

Most  رَحِيمٌ (is) Oft-Forgiving عَفُورٌ Allah اَللّٰهُ certainly Merciful

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ  وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَوَفِّيْنَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى الْإِنْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ 

of the foremost الْأَوَّلُونَ and the first (Muslims) السَّابِقُونَ and those الَّذِينَ and the Helpers وَالْأَنْصَارِ the Emigrants الْمُهَاجِرِينَ who اتَّبَعُوهُمْ followed them بِإِحْسَانٍ in goodness رَضِيَ (is) and they are رَضُوا with them Allah اَللّٰهُ Well-Pleased and He has prepared رَضِيَ عَنْهُ well-pleased with Him وَأَعَدَّ Gardens تَجْرِي تَحْتِهَا flowing under them الْأَنْهَارُ rivers خَالِدِينَ therein to dwell أَبَدًا forever ذَلِكَ that is الْفَوْزُ the great الْعَظِيمُ  success and of the الْأَعْرَابِ the bedouins مُتَوَفِّيْنَ (are) hypocrites وَمِنْ (of) Al-Madinah الْمَدِينَةِ the people أَهْلِ (so are) some among you مَرَدُّوا they persist عَلَى in الْإِنْفَاقِ hypocrisy لَا not تَعْلَمُهُمْ We shall punish سَنُعَذِّبُهُمْ know them نَحْنُ We know them ثُمَّ twice مَرَّتَيْنِ them they shall be brought back يُرَدُّوْنَ إِلَىٰ a great عَذَابٍ عَظِيمٍ  torment to

100. And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some

among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَأَخْرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠٣﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

وَأَخْرُونَ have acknowledged أَعْرَفُوا and (there are) others who
 بِذُنُوبِهِمْ that عَمَلًا a deed صَلِحًا they have mixed خَلَطُوا their sins
 perhaps عَسَى that was سَيِّئًا with another وَآخَرَ was righteous
 unto them عَلَيْهِمْ will turn in forgiveness يَتُوبَ (that) اللَّهُ أَن Allah
 إِنَّ اللَّهُ surely عَفُورٌ (is) رَّحِيمٌ Most Merciful
 take مِنْ their wealth أَمْوَالِهِمْ from take خُذْ Merciful
 with بِهَا and purify them وَتُزَكِّيهِمْ in order to cleanse them
 your صَلِّ it and invoke اللَّهُ عَلَيْهِمْ for them إِنَّ صَلَاتَكَ verily
 (are) a source of security سَكَنٌ invocations اللَّهُ for them
 and اللَّهُ سَمِيعٌ All-Knower (is) All-Hearer عَلِيمٌ

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. 103. Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٣﴾ وَقُلْ أَعْمَلُوا فَسِرِّي اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسِرُّهُمْ إِلَىٰ عَلِيمٍ الْغَيْبِ وَالشَّهَادَةِ فَيُنشِكِرُ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٤﴾

أَلَمْ يَعْلَمُوا do not they know أَنَّ that اللَّهُ Allah هُوَ He (is) يَقْبَلُ
 التَّوْبَةَ Who accepts عَنْ repentance عِبَادِهِ His slaves وَيَأْخُذُ
 الصَّدَقَاتِ and takes وَأَنَّ the Sadaqat (alms, charity) اللَّهُ
 هُوَ Allah (He) Alone التَّوَّابُ (is) الرَّحِيمُ Acceptor of repentance
 وَقُلْ Most Merciful and say (O Muhammad ﷺ) أَعْمَلُوا do deeds فَسِرِّي
 and (so will) His رَسُولُهُ your deeds عَمَلَكُمْ Allah will see

and you will be **وَسَرُدُّوكَ** and the believers **وَالْمُؤْمِنُونَ** Messenger
(of) the unseen **الْغَيْبِ** the All-Knower **عَلِيمٍ** to **إِلَى** brought back
of what **بِمَا** then He will inform you **فَيُنَبِّئُكُمْ** and the seen **وَالشَّاهِدَةِ**
كُنتُمْ do **تَعْمَلُونَ** you used to

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَمَا آخِرُونَ مُرْجُونَ **إِلَّا** **إِنَّمَا** **يُعَذِّبُهُمْ** **وَإِنَّمَا** **يَتُوبُ** **عَلَيْهِمْ** **وَاللَّهُ** **عَلِيمٌ** **حَكِيمٌ** **وَالَّذِينَ** **اتَّخَذُوا** **مَسْجِدًا**
ضِرَارًا **وَكُفْرًا** **وَتَفْرِيقًا** **بَيْنَ** **الْمُؤْمِنِينَ** **وَارْصَادًا** **لِّمَن** **حَارَبَ** **اللَّهُ** **وَرَسُولُهُ** **مِن قَبْلُ** **وَلِيَحْلِفُنَّ** **إِنْ** **أَرَدْنَا** **إِلَّا**
الْحُسْنَى **وَاللَّهُ** **يَشْهَدُ** **إِنَّهُمْ** **لَكَذِبُونَ**

وَمَا آخِرُونَ and others **مُرْجُونَ** await **إِلَّا** Allah's **اللَّهُ** Decree **إِنَّمَا**
will forgive **يَتُوبُ** or **وَإِنَّمَا** He will punish them **يُعَذِّبُهُمْ** whether
عَلَيْهِمْ them **وَاللَّهُ** and Allah **عَلِيمٌ** (is) All-Knowing **حَكِيمٌ**
وَالَّذِينَ All-Wise **اتَّخَذُوا** they took **مَسْجِدًا**
ضِرَارًا a mosque **وَكُفْرًا** and disbelief **وَتَفْرِيقًا**
بَيْنَ (between) **الْمُؤْمِنِينَ** the believers **وَارْصَادًا**
Allah **اللَّهُ** warred **حَارَبَ** for those who **لِمَن** and as an outpost
and they will **وَلِيَحْلِفُنَّ** aforetime **مِن قَبْلُ** and His Messenger **وَرَسُولُهُ**
إِنْ that **أَرَدْنَا** we want **إِلَّا** (nothing) but **الْحُسْنَى**
that they are **يَشْهَدُ** bears witness **وَاللَّهُ** good
certainly liars **لَكَذِبُونَ**

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ
عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا not تَقُمْ you stand فِيهِ therein أَبَدًا ever لَمَْسْجِدٍ Mosque
أُسِّسَ on whose foundation was laid عَلَى on التَّقْوَىٰ piety مِنْ from
أَوَّلِ the first يَوْمِ day أَحَقُّ (is) more worthy أَنْ that تَقُومَ you stand
فِيهِ therein (to pray) رِجَالٌ in it يُحِبُّونَ (are) men and اللَّهُ clean and to purify themselves
يَتَطَهَّرُوا to أَنْ who love those who make themselves clean اللَّهُ loves الْمُطَهَّرِينَ ﴿١٠٨﴾
أَفَمَنْ and pure أَسَّسَ is it then he? who laid the foundation اللَّهُ from piety عَلَى (of) his building
بُنْيَانَهُ on تَقْوَىٰ piety مِنْ from اللَّهِ Allah وَرِضْوَانٍ His Good Pleasure خَيْرٌ better أَمْ or مَنْ he أَسَّسَ
a شَفَا on (of) his building بُنْيَانَهُ who laid the foundation ready to crumble هَارٍ (of) a cliff
جُرُفٍ edge down فَانْهَارَ so that it crumbled to pieces فِي with him نَارِ into
جَهَنَّمَ (of) Hell وَاللَّهُ (of) Allah لَا and لَا يَهْدِي guides الْقَوْمَ the people
(who are) the wrong doers ﴿١٠٩﴾

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. 109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the *Zâlimûn*.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَى
مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَرَّبُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

which لَا يَزَالُ their building بُنَيْنُهُمْ will cease to be not
 بَوَّاءُ they built رَبِّهِ in a cause of doubt فِي قُلُوبِهِمْ their hearts إِلَّا
 أَنْ (that) تَقَطَّعَ unless their hearts قُلُوبُهُمْ are cut to pieces
 and Allah عَلَيْهِمْ (is) All-Knower حَكِيمٌ All-Wise إِنَّ اللَّهَ verily
 the believers الْمُؤْمِنِينَ of مِنْ has purchased for (the price) أَنْفُسُهُمْ
 their lives وَأَمْوَالُهُمْ and their properties بِأَنْ يَفْتَنُوا they fight
 theirs (shall be) الْجَنَّةُ Paradise يَقْتُلُونَ in سَبِيلِ Allah's Way
 in which is binding on Him عَلَيْهِ and are killed وَوَعْدًا
 and the Gospel وَالْإِنْجِيلِ the Torah in فِي in truth
 to his يَهْدِيهِ (is) أَوْفَى and who وَمَنْ and the Quran
 in your بَيْنَكُمْ then rejoice فَاسْتَبْشِرُوا Allah than مِنْ covenant
 (with it) بَدَلْتُمْ you have bargained الَّتِي which
 the supreme الْعَظِيمُ success هُوَ (is) الْفَوْزُ and that وَذَلِكَ

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allâh is All-Knowing, All-Wise. 111. Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.

الْمُتَّقِينَ الَّذِينَ يَدْعُونَ إِلَى تَحْقِيقِ الْحَقِّ وَالْمُؤْمِنِينَ وَالْمُتَّقِينَ الَّذِينَ يَدْعُونَ إِلَى تَحْقِيقِ الْحَقِّ وَالْمُؤْمِنِينَ وَالْمُتَّقِينَ الَّذِينَ يَدْعُونَ إِلَى تَحْقِيقِ الْحَقِّ وَالْمُؤْمِنِينَ
 وَالْمُتَّقِينَ الَّذِينَ يَدْعُونَ إِلَى تَحْقِيقِ الْحَقِّ وَالْمُؤْمِنِينَ وَالْمُتَّقِينَ الَّذِينَ يَدْعُونَ إِلَى تَحْقِيقِ الْحَقِّ وَالْمُؤْمِنِينَ
 يَسْتَغْفِرُوا لِلَّذِينَ يَتَّبِعُونَ اللَّهَ وَرَسُولَهُ أَلَمْ يَكُنْ لَهُمُ الْفَتْحُ وَقَدْ قَامُوا لِلَّهِ يَكْفُرُونَ بِالْبُاطِلِ وَأَعْلَمُ الْغُيُوبِ

الْمُتَّقِينَ who worship Him الْمُتَّقِينَ those who repent to Allah
 who bow down (in السَّاجِدِينَ) who go out (السَّاجِدِينَ) who praise Him
 prayer) السَّاجِدِينَ who prostrate themselves (in prayer) السَّاجِدِينَ
 and forbid (السَّاجِدِينَ) to the good وَالْمُتَّقِينَ who command (people)

the **لِذُنُورٍ** and who observe **وَالْحَنِيفُونَ** evil **الْمُنْكَرِ** from **عَنِ** them
وَنَشِيرُ Allah **اللَّهُ** limits (set by) **وَالْمُؤْمِنِينَ** and give glad tidings to
 (proper) for the Prophet **لِلنَّبِيِّ** it is **كَانَ** not **مَا** the believers
 ask Allah's **يَسْتَغْفِرُوا** to **أَنْ** believe **وَأَمَنُوا** and those who **وَالَّذِينَ**
كَانُوا even though **وَلَوْ** for the polytheists **لِلْمُشْرِكِينَ** Forgiveness
 it has become clear **مَاتَبَيَّنَ** after **مِنْ بَعْدٍ** kin **قُرْبَى** close **أُولَى** they be
لَهُمْ to them **أَتَاهُمْ** that they **أَصْحَابُ** (are) the dwellers **الْجِوَارِ**
 (of) the Fire

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'râf* and forbid (people) from *Al-Munkar*, and who observe the limits set by Allâh. And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾

invoking (of Allah's) **اسْتِغْفَارُ** was **كَانَ** and not **وَمَا**
 but **عَنِ** for his father **لِأَبِيهِ** Abraham's **إِبْرَاهِيمَ** forgiveness
إِيَّاهُ he (Abraham) had made **وَعَدَهَا** promise **مَوْعِدَةٍ** because of
 to him **لَهُ** it became clear **بَيَّنَّ** but when **فَلَمَّا** to him (his father)
 to **لِلَّهِ** (is) an enemy **عَدُوٌّ** that he (his father) **أَنَّهُ** (Abraham)
 verily **إِنَّ** from him **مِنْهُ** he disassociated himself **تَبَرَّأَ** Allah
إِبْرَاهِيمَ Abraham **لَأَوَّاهٌ** (was) humble **حَلِيمٌ** and forbearing **وَمَا**
 lead astray **يُضِلُّ** Allah **اللَّهُ** was/will **كَانَ** and never
 until **حَتَّى** He has guided them **هَدَيْتَهُمْ** when **إِذْ** after **بَعْدَ** a people
 they **يُبَيِّنُ** as to what **مَا** to them **لَهُمْ** He makes clear **يُبَيِّنُ**
 thing **شَيْءٍ** of every **بِكُلِّ** Allah **اللَّهُ** verily **إِنَّ** should avoid
 (is) All-Knower **عَلِيمٌ**

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm was *Awwah* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾
 اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رُدُّوا رَحِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ verily اللَّهُ unto Him (belongs) مُلْكُ the dominion
 He gives life السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth وَيُحْيِي
 وَيُمِيتُ and He causes death وَمَا لَكُمْ and neither لَكُمْ you have
 دُونِ اللَّهِ besides اللَّهُ any من Allah من وَلِيٍّ any protector وَلَا nor نَصِيرٍ ﴿١١٤﴾
 the النَّبِيِّ (on) Allah اللَّهُ forgave تَابَ verily any helper
 and the Helpers وَالْمُهَاجِرِينَ and the Emigrants الَّذِينَ who اتَّبَعُوهُ followed him
 (of) the عُسْرَةِ the time in فِي followed him سَاعَةِ in
 the قُلُوبِ deviated يَزِيغُ had nearly مَاكَادَ after
 He accepted فَرِيقٍ hearts (of) a party مِنْهُمْ of them ثُمَّ then تَابَ
 (is) unto them عَلَيْهِمْ repentance إِنَّهُمْ of them بِهِمْ certainly He
 رُدُّوا Most Merciful رَحِيمٌ Full of Kindness ﴿١١٥﴾

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 117. Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

وَعَلَى الْفَلَاحَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٦﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
 وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٧﴾

وَعَلَى (also) upon and أَتَيْنَهُمُ the three الَّذِينَ who خَلَّفُوا to them حَتَّى till إِذَا when صَافَتْ was straitened عَلَيْهِمُ and were وَصَّافَتْ it was vast رَحِبَتْ as بِمَا the earth الْأَرْضُ and they عَلَيْهِمُ strained on them أَنْفُسُهُمْ وَظَنُّوا their ownelves from مَن fleeing (refuge) مَلْجَأٌ there is no لَا that أَنْ perceived He forgave عَلَيْهِمُ then تَوَّابٌ to Him إِلَيْهِ but إِلَّا Allah اللَّهُ Allah verily إِنَّ that they might repent يَسْتَغْفِرُوا them يَأْتِيهَا Most Merciful الرَّحِيمُ ﴿١١٨﴾ (is) Acceptor of repentance يَا أَيُّهَا Allah اللَّهُ be afraid of اتَّقُوا believe آمَنُوا who الَّذِينَ O you (those who are) true الصَّادِقِينَ ﴿١١٩﴾ with مَعَ and be

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownelves were strained to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَعْمَالَ الْمُحْسِنِينَ ﴿١٢٠﴾

مَا not كَانَ (becoming) لِأَهْلِ of the people الْمَدِينَةِ (of) وَمَنْ Al-Madina and those حَوْلَهُمْ around them مِنَ الْأَعْرَابِ of the bedouins أَنْ to remain behind يَتَخَلَّفُوا عَنْ (from) رَسُولِ Allah's Messenger وَلَا يَرْغَبُوا and nor to prefer بِأَنْفُسِهِمْ because أَنْفُسِهِمْ that is نَفْسِهِمْ to their own lives وَلَا يُصِيبُهُمْ neither ظَمَأٌ afflicts them وَلَا thirst نَصَبٌ nor مَخْمَصَةٌ hunger in سَبِيلِ the Way of Allah (of) وَلَا Allah nor يَطَئُونَ any step مَوْطِئًا they take يَغِيظُ to anger

الْكُفَّارِ the disbelievers وَلَا nor يَنَالُونَ they inflict مِنْ upon عَدُوٍّ an enemy إِلَّا but كُتِبَ is written لَهُم to their credit بِه (with it) عَمَلٌ as a deed صَالِحٌ righteous إِنَّ surely اللَّهُ Allah لَا not يُضِيعُ wastes أَجْرَ the reward الْمُحْسِنِينَ ﴿١٢٠﴾ (of) the good-doers

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

وَلَا nor يُنْفِقُونَ do they spend نَفَقَةً anything صَغِيرَةً small وَلَا great كَبِيرَةً nor يَقْطَعُونَ they cross وَادِيًا a valley إِلَّا but كُتِبَ that may recompense them لِيَجْزِيَهُمُ to their credit لَهُم is written اللَّهُ Allah أَحْسَنَ with the best مَا (of) what كَانُوا they used يَعْمَلُونَ ﴿١٢١﴾ to do ﴿١٢٢﴾ وَمَا (proper) and not كَانَتْ it was الْمُؤْمِنُونَ (for) the believers لِيَنْفِرُوا to go out to fight كَافَّةً all together فَلَوْلَا if not نَفَرَ go forth مِنْ of كُلِّ every فِرْقَةٍ troop مِنْهُمْ of them طَائِفَةٌ a party only لِيَتَفَقَّهُوا that they (who are left behind) may لِيُنذِرُوا the religion (Islam) الدِّينِ in فِي get instructions they return رَجَعُوا when إِذَا their people قَوْمَهُمْ they may warn لَعَلَّهُمْ to them لِيَحْذَرُوا ﴿١٢٢﴾ (of evil) so that they may beware

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. 122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that

they may warn their people when they return to them, so that they may beware (of evil).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمَنًا قَالُوا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ ءِيمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who believe قَاتِلُوا the disbelievers الَّذِينَ fight those who are close to you يَلُونَكُمْ مِنَ الْكُفَّارِ of the disbelievers and let them find غِلْظَةً harshness in you فِيكُمْ and know that Allah is with those who are the pious الْمُتَّقِينَ (is) with Allah أَنَّ that and whenever وَإِذَا مَا there سُورَةٌ a Surah is sent down أَنْزَلَتْ there (are) such as يَقُولُ some of them (hypocrites) فَمِنْهُمْ in faith أَيُّكُمْ which of you زَادَتْهُ has increased him هَذِهِ this ءِيمَنًا in faith قَالُوا those who ءَامَنُوا as for الَّذِينَ it has increased فَرَادَتْهُمْ believe and they يَسْتَبْشِرُونَ rejoice

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious). 124. And whenever there comes down a *Sûrah*, some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَا مِنْكُمْ مِّنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

وَأَمَّا but as for الَّذِينَ the disbelievers فِي those قُلُوبِهِمْ whose hearts مَّرَضٌ to رِجْسًا suspicion and doubt it will add فَرَادَتْهُمْ (is) a disease and they die مَاتُوا their suspicion, disbelief and doubt وَهُمْ كَافِرُونَ while they لَا do not (are) disbelievers أَوَلَا that يَفْقَهُونَ see they يُفْتَنُونَ they are put in trial فِي (in) كُلِّ

not yet twice or once every year
 يَتُوبُونَ do they nor لَا they turn in repentance
 is sent أَنْزِلَتْ there مَا and whenever وَإِنَّا learn a lesson (from it)
 بَعْضٍ at إِلَى one they look نَظَرَ a Surah سُورَةً down
 one any مِنْ see you بَرْنَكُمْ (saying) does هَلْ another
 اللَّهُ has turned صَرَفَ they turn away ثُمَّ أَنْصَرَفُوا then
 قُلُوبُهُمْ their hearts بِأَنَّهُمْ because they قَوْمٌ (are) a people لَا not
 that understand يَفْقَهُونَ ﴿١٢٦﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sûrah*, they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ
 رَءُوفٌ رَّحِيمٌ ﴿١٢٦﴾ إِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
 الْعَظِيمِ ﴿١٢٧﴾

لَقَدْ come unto you جَاءَكُمْ verily there has
 amongst yourselves أَنفُسِكُمْ from مِّنْ a Messenger (Muhammad)
 you should receive عَنِتُّمْ that مَا him عَلَيْهِ it grieves/hurts عَزِيزٌ
 he (Muhammad) is anxious حَرِيصٌ any injury or difficulty
 kind رَءُوفٌ for the believers بِالْمُؤْمِنِينَ over you
 say تَوَلَّوْا they turn away but if إِنْ (and) merciful رَّحِيمٌ ﴿١٢٦﴾
 (there لَا Allah اللَّهُ (is) sufficient for me حَسْبِيَ (O Muhammad)
 I put my تَوَكَّلْتُ in Him عَلَيْهِ He هُوَ except إِلَّا god إِلَهَ (is) no
 (of) Throne الْعَرْشِ (is) the Lord رَبُّ and He وَهُوَ trust
 the Mighty

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

سُورَةُ يُنُسٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

الرَّ Alif-Lam-Ra تِلْكَ these are آيَاتُ the Verses الْكِتَابِ the (of) the Book الْحَكِيمِ ﴿١﴾ full of wisdom أَكَانَ is it? لِلنَّاسِ for mankind عَجَبًا أَنْ wonder that أَوْحَيْنَا We have sent Our revelation إِلَى to رَجُلٍ مِّنْهُمْ a man from among themselves أَنْ (saying) that أَنذِرِ (to) those الَّذِينَ and give good news وَبَشِّرِ mankind (of) the coming torment in Hell) and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds? (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

Sûrat 10. Yûnus

(Jonah)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا مِنْ بَعْدِ
إِذْنِهِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٦﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧﴾

created Who (is) Allah your Lord surely إِنَّ رَبَّكُمُ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ in سِتَّةِ six أَيَّامٍ days then اسْتَوَىٰ rose عَلَى the Throne الْعَرْشِ disposing the affair of all things الْأَمْرَ no مَا مِنْ شَيْءٍ intercessor (can plead with Him) except after إِذْنِهِ that ذَٰلِكُمْ His Leave (is) Allah رَبُّكُمْ your Lord فَاعْبُدُوهُ so worship Him (Alone) أَفَلَا تَذَكَّرُونَ ﴿٦﴾ you remember إِلَيْهِ to Him مَرْجِعُكُمْ (is) اللَّهُ the Promise وَعَدَ all جَمِيعًا is your return (of) Allah اللَّهُ true إِنَّهُ (Who) it is He يَبْدَأُ the creation الْخَلْقَ then يُعِيدُهُ He will repeat it لِيَجْزِيَ that He may reward الَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did deeds الصَّالِحَاتِ righteous بِالْقِسْطِ will have كَفَرُوا disbelieved لَهُمْ and those who justice وَالَّذِينَ شَرَابٌ a drink مِنْ حَمِيمٍ of boiling fluids وَعَذَابٌ and torment أَلِيمٌ painful بِمَا because كَانُوا they used to يَكْفُرُونَ ﴿٧﴾ disbelieve

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّيِّنِ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ
إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٨﴾ إِنَّ فِي أَخْلَافِ الْأَيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ
لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٩﴾

هُوَ (it is) He الَّذِي Who جَعَلَ made الشَّمْسُ the sun ضِيَاءً
 and وَقَدَّرُوا as a light نُورًا and the moon وَالْقَمَرَ a shining thing
 عَدَدَ that you might know لِمَعْلُومًا stages measured out for it
 did مَا and the calculating وَالْحِسَابَ (of) years أَلْسِينَ the number
 not خَلَقَ create اللهُ Allah ذَلِكَ this إِلَّا but بِالْحَقِّ in truth يُقْضَلُ
 ⑤ لِقَوْمٍ for people الْقَوِيمِ the Verses He explains in detail
 أَلِيلِ the alternation أَخْلَافٍ in إِنْ verily who have knowledge
 has خَلَقَ and all that وَمَا and the day وَالنَّهَارَ (of) the night
 and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ in اللهُ Allah created
 لَا تَنبِيءُ (are) signs لِقَوْمٍ for people يَتَّقُونَ ⑥ (Him) who fear (Him)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* in detail for people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* for those people who keep their duty to Allâh, and fear Him much.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ⑤ أُولَٰئِكَ
 مَا لَهُمْ نَارٌ بِمَا كَانُوا يَكْسِبُونَ ⑥ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِآيَاتِهِمْ
 تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ⑦

إِنَّ الَّذِينَ verily الَّذِينَ لَا those who يَرْجُونَ not لَا hope for لِقَاءَنَا their
 with the life بِالْحَيَاةِ but are pleased وَرَضُوا meeting with Us الدُّنْيَا
 (of) the (present) world وَاطْمَأَنَّنُوا and satisfied بِهَا with it وَالَّذِينَ
 and those هُمْ عَنْ who are آيَاتِنَا Our Signs غَافِلُونَ ⑤ heedless
 because بِمَا the Fire النَّارُ their abode will be مَا لَهُمْ those أُولَٰئِكَ
 of what كَانُوا they used to يَكْسِبُونَ ⑥ earn إِنَّ verily الَّذِينَ
 those who آمَنُوا believe وَعَمِلُوا and do deeds الصَّالِحَاتِ righteous
 will guide them رَبُّهُمْ their Lord يَهْدِيهِمْ through their faith بِآيَاتِهِمْ
 will flow تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ under them the جَنَّاتِ in
 (of) delight (Paradise) النَّعِيمِ ⑦ Gardens

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât, 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

دَعَوْنَهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَنَجِّئُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ
يُعِجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضَّلْنَا بِهِمْ أَجَلُهُمْ تَنْزِيلًا وَلَئِنْ لَمْ يَرْجُوا إِقَامَتَنَا فِي
طُلُوعِهِمْ يَسْعَوْهُمْ يَغْوُونَ ﴿١١﴾

دَعَوْنَهُمْ therein their way of request (will be) سُبْحَنَكَ Glory is to you اللَّهُمَّ O Allah and their greetings وَنَجِّئُهُمْ therein سَلَامٌ (of) their request (will be) peace وَآخِرُ and the last دَعْوَانَهُمْ that (be) الْحَمْدُ all the praises اللَّهُ to Allah رَبِّ (are) the Lord الْعَالَمِينَ (of) the worlds ﴿١٠﴾ and if يُعِجِّلُ Allah hastens as they would اسْتِعْجَالَهُمْ the evil الشَّرَّ for mankind النَّاسِ Allah بِالْخَيْرِ hasten لَفَضَّلْنَا for the good لِقَائِي would be already settled إِلَيْنَا (to them) أَجَلُهُمْ their respite تَنْزِيلًا but We leave الَّذِينَ لَا يَرْجُوا إِقَامَتَنَا expect not in طُلُوعِهِمْ their trespasses يَسْعَوْهُمْ يَغْوُونَ ﴿١١﴾ wandering blindly in distraction

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of 'Âlamîn). 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّهِ
مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَإِذَا he harm الُّهُرُّ man الْإِنْسَنَ touches مَسَّ and when
 or قَائِمًا or قَاعِدًا sitting or أَوْ lying on his side
 from him عَنْهُ We have removed كُفَفْنَا but when قَائِمًا standing
 حُرْمَهُ had never لَمْ as if he كَانَ he passes on مَرَّ his harm
 that touched him مَسَّهُ (averting) a harm حُرْمٍ for إِلَى invokeds Us
 to the لِلْمُتَرَفِّعِينَ it is made fair-seeming رُفِعَ thus كَذَلِكَ
 do وَلَقَدْ they used to يَعْمَلُونَ ﴿١٦﴾ that which مَا extravagant
 generations مِنْ قَبْلِكُمْ We destroyed أَهْلَكْنَا and indeed
 while came to وَجَاءَتْهُمْ they did wrong ظَلَمُوا when لَمَّا before you
 but وَمَا with clear proofs بِالْبَيِّنَاتِ their Messengers رُسُلُهُمْ
 do تَجْزِي thus كَذَلِكَ such as to believe لَيُؤْمِنُوا they were كَانُوا not
 then ثُمَّ (who are) sinners الْمُجْرِمِينَ ﴿١٧﴾ the people الْقَوْمَ We requite
 successors (generations after خَلَفَ We made you جَعَلْنَاكُمْ
 that لِنَنْظُرَ after them مِنْ بَعْدِهِم the land الْأَرْضِ in generations)
 you would work تَعْمَلُونَ ﴿١٨﴾ how كَيْفَ We might see

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn*. 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَيْتِ بِشَرِّهِمْ غَيْرَ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبْدِلَهُ مِنْ تِلْكَ آيِ تَقْسِيٍّ إِنْ أَتَيْتُهُ إِلَّا مَا يُوْحِي إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٦﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْهِمْ قُرْآنًا وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

وَإِذَا تُتْلَىٰ and تُتْلَىٰ عَلَيْهِمْ are recited آيَاتُنَا Our Verses
 بَيِّنَاتٌ clear قَالِ say الَّذِينَ those who لَا not يَرْجُونَ hope for
 لِقَاءَنَا their meeting with Us أَتَيْتِ bring us بِشَرِّهِمْ a Quran
 غَيْرَ other than هَذَا this أَوْ or بَدَّلَهُ change it قُلْ say not يَكُونُ

on change it أَبْدَلُ to أَن for me لِي it is (possible) that which مَ but إِلَّا I follow أَتَّبِعُ not إِنَّ my own تَقِيَّتُ accord if إِن fear لَنَأْتِيَنَّ verily I إِلَيَّ unto me إِلَيْكَ is revealed يُوحَى (of) the torment عَذَابِ my Lord رَبِّي I were to disobey عَصَيْتُ Day عَظِيمٍ ﴿١٥﴾ the Great قُل say لَوْ if شَاءَ Allah had so willed وَلَا to you عَلَيْكُمْ I should have recited it تَلَوْتُهُ not مَا Allah verily أَذْرَبُكُمْ nor it يَدُّ would He have made known to you فَكَيْدُ it لَيْسَتْ I have stayed فِيكُمْ amongst you عُمْرًا a lifetime مِنْ قَبْلِهِ you think تَقُولُونَ ﴿١٦﴾ then do not أَمَّا before this

15. And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُمْ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتْنَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ يَمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

فَمَنْ أَظْلَمُ so who أَظْلَمُ than he who مِمَّنْ does more wrong مِمَّنْ افْتَرَى forges عَلَى against اللَّهُ Allah كَذِبًا or أَوْ a lie كَذَّبَ His Signs بِآيَاتِهِ denies/belies لَا surely لَا يُفْلِحُ not succed الْمُجْرِمُونَ ﴿١٧﴾ the sinners وَيَعْبُدُونَ and they worship مِنْ دُونِ besides اللَّهُ Allah مَا (things) that لَا يَضُرُّهُمْ not hurt them وَلَا these are هَؤُلَاءِ and they say وَيَقُولُونَ profit them nor شَفَعَتْنَا our intercessors عِنْدَ with اللَّهُ Allah قُل say أَتَنْتَبِهُونَ He knows يَمَا لَا يَعْلَمُ not of that which يَمَا Allah Allah you inform in السَّمَوَاتِ the heavens وَلَا nor في on الْأَرْضِ the earth سُبْحَنَهُ above all that which عَمَّا and Exalted وَتَعَالَى Glorified is He they associate as partners (with Him) يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât? Surely, the *Mujrimûn* will never be successful! 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ وَيَقُولُونَ لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٨﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿١٩﴾

community but أُمَّةً mankind were النَّاسُ and not كَانَ and had not it وَلَوْلَا then they differed (later) فَاخْتَلَفُوا one وَاحِدَةً from that went forth before سَبَقَتْ a Word كَلِمَةٌ been for رَبِّكَ your Lord لَقُضِيَ it would have been settled بَيْنَهُمْ they differed يَخْتَلِفُونَ ﴿١٧﴾ (in it) فِيهِ regarding what فِيَمَا them they say وَيَقُولُونَ and they say لَوْلَا how is it that not أَنْزِلَ on him عَلَيْهِ آيَةٌ a sign مِنْ رَبِّهِ from his Lord فَقُلْ say إِنَّمَا the unseen الْغَيْبُ verily belongs to Allah (Alone) لِلَّهِ among الْمُنْتَظِرِينَ ﴿١٨﴾ (am) with you مَعَكُمْ verily I إِنِّي wait mankind أَنَا We let taste أَذَقْنَا and when وَإِذَا those who wait has afflicted مَسَّتْهُمْ (some) adversity ضَرَّاءَ after مِنْ بَعْدِ mercy رَحْمَةً them إِذَا behold لَهُمْ they have مَكْرٌ a plot فِي آيَاتِنَا against in مَكْرًا (is) more Swift اللَّهُ Allah قُلِ Our Signs إِنَّ certainly رُسُلَنَا Our Messengers (angels) يَكْتُبُونَ all that مَا record تَمْكُرُونَ ﴿١٩﴾ which you plot

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)." 21. And when We let mankind taste mercy after some adversity has

afflicted them, behold! They take to plotting against Our Ayât! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ وَجَرْنَ بِيَمٍ يَبْرِجُ طَيْبٌ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغْيِكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

هو الَّذِي Who He (it is) enables you to travel through the land and sea till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from every place, and they think that they are encircled therein. They invoke Allah, making pure their faith for Him Alone, (saying): "If You (Allah) deliver us from this, we shall truly be of the grateful."

فَلَمَّا أَجَبْنَاهُمْ but when He delivered them, behold! they rebel (disobey Allah) in the earth wrongfully. O mankind! (without right) only against yourselves your rebellion (is) only against your ownelves a brief enjoyment (of) life worldly (this) then unto Us your return (is) your return and We shall inform you that which you used to do.

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience

(of) peace **وَاللّٰهُ** the home **يَدْعُوْا** to **اِلٰى** calls **وَيَهْدٰى** and guides **وَمَنْ** whom **يَنْشَاْ** He wills **اِلٰى** to **صِرَاطٍ** Path have done good **اَحْسَنُوْا** for those who **لِّلَّذِيْنَ** the Straight **مُسْتَقِيْمٌ** shall **يَرْهَقُ** neither **وَلَا** and even more **وَزِيَادَةٌ** (is) the best **لِلنَّاسِ** humiliating **ذُلٌّ** nor **وَلَا** dust **فَتَرَّ** their faces **وَجُوهَهُمْ** cover (of) Paradise **الْبَلَدِ** the dwellers **اَصْحٰبُ** they (are) **اُولٰٓئِكَ** disgrace and those **وَالَّذِيْنَ** will abide forever **خٰلِدُوْنَ** therein **فِيْهَا** they **هُمْ** the recompense **كَسَبُوْا** evil deeds **السَّيِّئَاتِ** have earned **جَزَاءُ** who and will **وَرَهَقَهُمْ** (is) the like thereof **بِمِثْلِهَا** (of) an evil deed **سِعْفَةٍ** they will have **ذُلٌّ** humiliating disgrace **مَا** not **لَهُمْ** cover them had **اُغْشِيَتْ** as if **كَأَنَّمَا** defender **عَاصِمٌ** any **مِّنْ** Allah **اَللّٰهُ** from **مِّنْ** with pieces **وَقَطَعَا** their faces **وَجُوهَهُمْ** been covered **اُولٰٓئِكَ** the darkness (of) **مُظْلِمًا** night dwellers **اَصْحٰبُ** they are **اُولٰٓئِكَ** will abide forever **خٰلِدُوْنَ** therein **فِيْهَا** they **هُمْ** (of) the Fire

25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. **26.** For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. **27.** And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ فَرِيقًا بَيْنَهُمْ وَبَيْنَ شُرَكَائِهِمْ مَا كُنْتُمْ لِشُرَكَائِكُمْ لِتَكُونُوا آلَهُمْ وَلَكِنْ تَكُونُونَ كَمِثْلِهِمْ فَأَنْزَلْنَاهُ رِجَالًا مِنْ بَنِي إِسْرَءِيلَ عَلَى نَارِ الْكَافِرِينَ ﴿٢٥﴾ فَكَفَى بِاللَّهِ شَهِيدًا يَتَذَكَّرُ أُولَئِكَ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٢٦﴾

وَيَوْمَ جَمِعْنَا We shall gather them تَحْشُرُهُمْ and the Day (whereon) نَقُولُ then all together
أَشْرَكُوا to those who الَّذِينَ We shall say فَتَقَالُ then (stop at) your place مَكَانَكُمْ set partners in worship (with Us)
بَيْنَهُمْ then We shall separate فَرَقْنَا and your partners وَشُرَكَاءُكُمْ you
(it) مَا their partners شُرَكَاءُهُمْ and shall say وَقَالَ (between) them

so فَكُنْ to worship عِبَادُوا us إِنَّا you used كُنْتُمْ was) not
 بَيْنَنَا between us بَيْنَا for a witness شَهِيدًا Allah بِاللَّهِ sufficient is
 your عِبَادَتِكُمْ of عَنْ we were كُنَّا that إِنْ and (between) you
 indeed unaware لَمَنَافِعِ worship

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

هَٰذَاكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوٓا۟ إِلَىٰ ٱللَّهِ مَوْلٰهُمُ ٱلْحَقُّ وَصَلَ عَنْهُمْ مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن
 يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَرَ وَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ
 وَمَن يُدِيرُ ٱلْأَمْرَ فَسَيَقُولُونَ ٱللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

هَٰذَاكَ there تَبْلُوا every كُلُّ person نَفْسٍ what أَسْلَفَتْ
 to إِلَىٰ and they will be brought back وَرُدُّوٓا۟ he had earned before
 and will vanish وَصَلَ their Lord مَوْلٰهُمُ Allah بِاللَّهِ
 to invent (false يَفْتَرُونَ they used كَانُوا۟ what from them عَنْهُمْ
 deities) قُلْ مَن يَرْزُقُكُم who مَن say قُلْ from مِّنَ provides for you
 the sky وَٱلْأَرْضِ and the earth أَمَّن or who يَمْلِكُ owns السَّمْعَ
 the hearing وَٱلْأَبْصَرَ and sight وَمَن and who يُخْرِجُ brings out
 the living مِّنَ ٱلْمَيِّتِ and brings out وَيُخْرِجُ the dead from ٱلْحَيِّ
 dead مِّنَ ٱلْحَيِّ the living وَمَن the living وَيُدِيرُ ٱلْأَمْرَ disposes
 the affairs فَسَيَقُولُونَ they will say ٱللَّهُ Allah فَقُلْ أَفَلَا
 you be afraid (of Allah's Punishment) تَتَّقُونَ ﴿٣١﴾ then

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَدَّ الْحَقُّ إِلَّا الصَّلَاحَ ۚ فَإِنِّي تَصَرُّوْتُ ۖ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٢﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ ثُمَّ يُعِيدُهُمْ فَإِنِّي تُوفِّكُونَ ﴿٣٣﴾

فَذَلِكُمْ such is اللَّهُ Allah رَبُّكُمُ your Lord الْحَقُّ rightful فَمَاذَا so rightful
بَدَّ what else (can there be) after الْحَقُّ the truth إِلَّا save الصَّلَاحَ
تَصَرُّوْتُ how then error فَإِنِّي are you turned away كَذَلِكَ thus
حَقَّتْ is justified كَلِمَتُ the Word رَبِّكَ (of) your Lord عَلَى (of)
الَّذِينَ those who فَسَقُوا rebel أَنَّهُمْ that they لَا will not يَوْمِنَ
يَوْمِنَ believe قُلْ say هَلْ is there? مِنْ of شُرَكَائِكُمْ your partners
يَبْدَأُ (one) that يَخْلُقُ originates الْخَلْقَ the creation ثُمَّ then يُعِيدُهُ repeats
قُلِ say اللَّهُ Allah يَبْدَأُ originates الْخَلْقَ the creation ثُمَّ then
يُعِيدُهُ it repeats it فَإِنِّي He repeats it ثُمَّ then how تُوفِّكُونَ
(from the truth)

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh). 34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ قُلْ كَيْفَ تُحْكُمُونَ ﴿٣٤﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٥﴾

قُلْ say هَلْ is there مِنْ of شُرَكَائِكُمْ your partners
يَهْدِي guides إِلَى to الْحَقِّ the truth قُلِ say اللَّهُ Allah (it is)
يَهْدِي Who guides إِلَى Who guides لِلْحَقِّ to the truth أَفَمَنْ more worthy
يَتَّبِعُ followed to be أَمْ unless أَنْ not يَهْدِي finds guidance إِلَّا
يَهْدِي he is guided قُلْ then what كَيْفَ (is) the matter with you

most of أَكْثَرُهُمْ follow يَتَّبِعُ and not وَمَا you judge عَمَّكُمْ how
not لَا conjecture الظَّنَّ certainly إِنَّ conjecture طَنَّا but إِلَّا them
surely إِنَّ anything شَيْئًا the truth الْحَقَّ against مِنْ can avail يَنْفِي
Allah عَلِيمٌ All-Aware بِمَا (is) they do يَفْعَلُونَ ﴿٦٥﴾ of what

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ ﴿٦٦﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٧﴾ بَلْ
كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا بَأْنَاهُمْ تَأْوِيلَهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٦٨﴾

could يُفْتَرَى such as الْقُرْآنُ this هَذَا is كَانَ and not وَمَا
but (it وَلَكِنْ Allah اللَّهُ other than دُونِ by مِنْ ever be produced
before it الَّذِي a confirmation of تَصْدِيقَ is) (there is) لَا (of) the Book الْكِتَابِ and a full explanation وَتَفْصِيلَ
(of) رَبِّ the Lord رَبِّ from مِنْ wherein فِيهِ doubt no
he (Muhammed) has افْتَرَاهُ do they say يَقُولُونَ or أَمْ the worlds
like unto it مِثْلِهِ a Surah سُورَةٍ so bring فَأْتُوا say قُلْ forged it
وَادْعُوا whomsoever اسْتَطَعْتُمْ and call upon مِنْ you can دُونِ
nay بَلْ truthful صَادِقِينَ you are كُنْتُمْ if إِنَّ Allah اللَّهُ besides
they could يُحِيطُوا not لَمْ what بِمَا they have denied كَذَّبُوا
and not yet وَلَمَّا the knowledge thereof يَعْلَمُونَ comprehend
thus كَذَلِكَ the interpretation whereof تَأْوِيلَهُ has come unto them
then see كَذَّبَ الَّذِينَ did deny الَّذِينَ those مِنْ قَبْلِهِمْ before them فَانْظُرْ
كَيْفَ how كَانَ was عَاقِبَةُ the end الظَّالِمِينَ ﴿٦٨﴾ (of) the
wrong-doers

37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it, and a full explanation of the Book (i.e. laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Âlamîn. 38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!" 39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the *Zâlimûn*!

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٣٨﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٣٩﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٠﴾

وَمِنْهُمْ (there are) some who believe therein and of them (there are) some who believe not therein (is) All-Aware and your Lord and therein believe by the evil-doers of the evil-doers and if they deny you they deny you and for you (are) my deeds and for me say (are) your deeds you are innocent of what I do and I do (am) innocent of what you do of what (am) innocent (are) some who listen to you and among them (are) some who listen to you but can you make the deaf to hear even though they comprehend not (were) though

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn*. 41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤١﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٢﴾ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٣﴾

وَمِنْهُمْ and among them مَنْ some who look at إِلَيْكَ at you أَنْتَ you but can you تَهْدِي guide الْعَمَى the blind وَلَوْ even though كَانُوا they were لَا not يَصِيرُونَ ﴿٤٣﴾ they see إِنَّ truly اللَّهُ Allah لَا not يَظْلِمُ wrongs النَّاسَ mankind شَيْئًا in aught وَلَكِنَّ but as if النَّاسَ mankind أَنْفُسَهُمْ themselves يَظْلِمُونَ ﴿٤٤﴾ wrong وَيَوْمَ and as if He shall gather them together يَجْمَعُهُمْ on the Day (when) لَمْ had not يَبْقَوْا they stayed إِلَّا but سَاعَةً an hour of the الْفَجْرِ of the day يَتَعَارَفُونَ a day they will recognise يَنْتَهُمُ each other قَدْ indeed خَيْرَ the meeting with الَّذِينَ will be ruined كَذَّبُوا those who denied يَلْقَاءُ the meeting with اللَّهَ Allah وَمَا and not كَانُوا they were مُهْتَدِينَ ﴿٤٥﴾ guided

43. And among them are some who look at you, but can you guide the blind — even though they see not? 44. Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

وَأَمَّا زُيْنَتَكَ بَعْضَ الَّذِينَ نَدُّهُمْ أَوْ نَوَفَّتْكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٤٩﴾

وَأَمَّا زُيْنَتَكَ whether زُيْنَتَكَ some (of) بَعْضَ We show you الَّذِينَ who نَدُّهُمْ what نَدُّهُمْ then زُيْنَتَكَ We cause you to die أَوْ or نَوَفَّتْكَ We promise them (is) ثُمَّ (is) their return مَرْجِعُهُمْ unto us then اللَّهُ Allah شَهِيدٌ (is) Witness عَلَى over مَا what يَفْعَلُونَ ﴿٤٦﴾ they used to do وَلِكُلِّ and for every أُمَّةٍ nation رَسُولٌ Messenger فَإِذَا (there is) a Messenger جَاءَ so when قُضِيَ their Messenger قُضِيَ comes the matter will be judged بَيْنَهُمْ between them بِالْقِسْطِ with justice وَهُمْ and they لَا and they لَا يَظْلَمُونَ ﴿٤٧﴾ be wronged وَيَقُولُونَ and they say مَتَى when هَذَا this الْوَعْدُ the promise not لَا say قُلْ speak the truth صَادِقِينَ ﴿٤٨﴾ if كُنْتُمْ you promise nor وَلَا any harm ضَرًّا (for) myself لِنَفْسِي I have power over أَمْلِكُ for myself نَفْعًا إِلَّا except مَا what شَاءَ what اللَّهُ Allah may will يَكُنْ for

every nation **أُمَّة** nation **أُمَّة** when **إِذَا** (there is) a term **أَجَلٌ** comes **أَجَلُهُمْ** an hour **سَاعَةً** can they delay (it) **يَسْتَعْجِلُونَ** neither **فَلَا** their term can they advance (it) **يَسْتَقْدِرُونَ** nor **وَلَا**

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. 47. And for every *Ummah* there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٤٦﴾ أَفَرَأَيْتُمْ إِذَا مَا وَقَعَ مَا مِنْكُمْ بِهِ ءَالَتُنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٤٧﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٨﴾ وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُمْ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٤٩﴾

say **قُلْ** **أَرَأَيْتُمْ** if **إِنْ** have you thought **أَتَاكُمْ** should come to you **عَذَابُهُ** His torment **بَيِّنَاتٍ** or **أَوْ** by night **نَهَارًا** by day **مَّاذَا** which **يَسْتَعْجِلُ** (portion) **مِنْهُ** thereof **الْمُجْرِمُونَ** the **أَفَرَأَيْتُمْ** sinners **إِذَا مَا** is it then **وَقَعَ** when it has actually befallen **مَا مِنْكُمْ بِهِ** it has actually befallen **أَلَتُنَّ** you will believe **وَقَدْ كُنْتُمْ** is it now **ءَالَتُنَّ** in it **يَسْتَعْجِلُونَ** it **ثُمَّ** hasten **قِيلَ** then **لِلَّذِينَ** it will be said **ظَلَمُوا** those who **ذُوقُوا** wronged themselves **عَذَابَ** taste you **تَكْسِبُونَ** you used to **كُنْتُمْ** what **بِمَا** save **وَيَسْتَفْتُونَكَ** and **أَحَقُّ** they ask you to inform them **قُلْ** it **هُوَ** is true **وَرَبِّي** by my Lord! **لَحَقُّ** verily it is **وَمَا** the very truth **يَسْتَفْتُونَكَ** you **أَنْتُمْ** not **يَسْتَفْتُونَكَ** escape (from it)

50. Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* hasten on?” 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used

(aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٢﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ آيَاتٌ وَإِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٣﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٤﴾

person for every (that) and if (there) would be وَلَوْ ظَلَمَتْ who had wronged مَا in (all) that is on the earth الْأَرْضِ and sought to ransom himself لَافْتَدَتْ بِهِ and regret لَمَّا they would feel in their hearts الْعَذَابَ see the torment وَفُضِيَ but it will be judged بَيْنَهُمْ (between them) بِالْقِسْطِ not لَا and they وَهُمْ with justice (belongs) to اللَّهِ surely إِنَّ no doubt they will be wronged أَلَا they will be wronged (is) in (all) that Allah مَا earth (is) no doubt إِنَّ surely وَعْدَ Allah's Promise حَقٌّ (is) true وَلَكِنَّ أَكْثَرَهُمْ but most of them لَا not يَعْلَمُونَ (it know هُوَ) He is) Who gives life وَيُمِيتُ and causes death وَإِلَيْهِ and to Him تُرْجَعُونَ ﴿٥٤﴾ you shall be returned

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not. 56. It is He Who gives life, and causes death, and to Him you (all) shall return.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٦﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٧﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ مَالِلِيَ أَنزَلَ اللَّهُ إِلَيْنَا أَمْ عَلَيَّ اللَّهُ تَقَرُّونَ ﴿٥٨﴾

يَا أَيُّهَا النَّاسُ O mankind قَدْ has come to you جَاءَتْكُمْ verily from رَبِّكُمْ your Lord and healing وَشِفَاءٌ لِّمَا فِي (is) in الصُّدُورِ (your) breasts وَهُدًى وَرَحْمَةً and a guidance and a mercy for the believers قُلْ say بَيْنَ يَدَيْهِ and a mercy therein and in His Mercy وَرَحْمَتِهِ (of) Allah اللَّهُ Bounty فَليَفْرَحُوا let them rejoice هُوَ that خَيْرٌ (is) better مِمَّا يَكْتُمُونَ they amass قُلْ say أَرَأَيْتُمْ what مَا have you seen ? أَنْزَلَ اللَّهُ has sent down لَكُمْ Allah اللَّهُ (from) رِزْقٍ unlawful حَرَامًا of it وَتُمْنُونَ and you have made فَجَعَلْتُمْ provision وَمَحَلًّا and lawful قُلْ say مَا اللَّهُ has اللَّهُ أَذِنَ permitted لَكُمْ do you invent عَلَى or (to) you تَقُولُونَ Allah اللَّهُ against a lie

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); —therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٥٩﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَنْصُرُ عَنْ رَبِّكَ مِنْ شَيْءٍ قُلْ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٠﴾

وَمَا ظَنُّ and what ظَنُّ think الَّذِينَ who يَفْتَرُونَ invent عَلَى against (of) Resurrection الْقِيَامَةِ on the Day يَوْمَ a lie الْكَذِبَ Allah اللَّهُ إِنَّ truly اللَّهُ Allah لَذُو full (is) فَضْلٍ Bounty (of) عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا يَشْكُرُونَ they give وَمَا thanks وَمَا and تَكُونُ you may be فِي (in) شَأْنٍ doing

from (from it) **مِنْهُ** you may be reciting **تَتْلُوا** and whatever **قُرْآنًا** the Quran **وَلَا** not **تَعْمَلُونَ** and you are doing **مِنْ** you any **عَمَلٍ** deed **إِلَّا** but **كُنَّا** We are **عَلَيْكُمْ** over you **شُهُودًا** Witness **إِذَا** when **تُفْعِلُونَ** you are doing **فِيهِ** it **وَمَا** and nothing **يَخْفَى** hidden (is) **عَنْ** from **رَبِّكَ** your Lord **مِنْ** of **مِثْقَالِ** the weight **ذَرَّةٍ** an atom (of) **فِي** on **الْأَرْضِ** the earth **وَلَا** nor **فِي** in **السَّمَاءِ** the heaven **وَلَا** nor what **أَصْغَرَ** less (is) **مِنْ** (is) than **ذَلِكَ** that **وَلَا** nor what **أَكْبَرَ** what (is) greater (than that) **إِلَّا** but **فِي** (is) in **كِتَابٍ** Record a clear **مُبِينٍ**

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allâh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٠﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦١﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْقَوْرُ الْعَظِيمُ ﴿٦٢﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْوِزْرَةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٣﴾

أَلَا **إِنَّ** no doubt **أَوْلِيَاءَ** verily **اللَّهِ** Allah (of) **لَا** shall they **خَوْفٌ** fear **عَلَيْهِمْ** upon them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** believed (in the **أَمَنُوا** those who **الَّذِينَ** grieve **لَهُمُ** Oneness of Allah) **وَكَانُوا** and used to **يَتَّقُونَ** fear (Allah) **لَهُمُ** for them **الْبُشْرَىٰ** glad tidings (are) **فِي** in **الْحَيَاةِ** the life **الدُّنْيَا** (of) **وَفِي** the world **وَالْآخِرَةِ** and in **لَا** no **يَبْدِيلُ** change **ذَٰلِكَ** this (can there be) **لِكَلِمَاتِ** in the Words **اللَّهِ** Allah (of) **وَلَا** and let not **الْقَوْرُ** it is **الْعَظِيمُ** the supreme **لَهُمُ** power and **يَحْزَنُكَ** their speech **قَوْلُهُمْ** grieve you **إِنَّ** their **الْوِزْرَةَ** verily **لِلَّهِ** all **جَمِيعًا** belong to Allah **هُوَ** He **السَّمِيعُ** (is) the All-Knower **الْعَلِيمُ** All-Hearer

62. No doubt! Verily, the *Auliya'* of Allâh, no fear shall come upon them nor shall they grieve. 63. Those who believed, and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَسْتَعِجِ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَدْعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٣﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٤﴾

whosoever مَنْ to Allah belongs لِلَّهِ verily إِنَّ no doubt
(is) in فِي and whosoever وَمَنْ the heavens السَّمَوَاتِ (is) in فِي
those who الَّذِينَ follow يَسْتَعِجِ and not وَمَا the earth الْأَرْضِ
the partners شُرَكَاءَ Allah اللَّهِ besides مِنْ دُونِ invoke يَدْعُونَ
and وَإِنْ a conjecture الظَّنَّ but إِلَّا they follow يَدْعُونَ not إِنْ
and هُمْ not هُمْ إِلَّا but يَخْرُصُونَ ﴿٦٣﴾ He (it is) هُوَ invent lies
Who جَعَلَ has appointed لَكُمُ for you اللَّيْلَ the night لِتَسْكُنُوا
to make مُبْصِرًا and the day وَالنَّهَارَ therein فِيهِ that you may rest
(are) لَآيَاتٍ this ذَلِكَ in فِي verily إِنَّ things visible (to you)
who listen يَسْمَعُونَ ﴿٦٤﴾ for a people قَوْمٍ Signs

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât*. for a people who listen (i.e. those who think deeply).

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْعَزِيزُ لَمْ يَأْمُرْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَنْ يُعَذِّبَ عَنِ سُلْطَانِهِ مَنْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا يَسْتَعِجِ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَدْعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٣﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٤﴾

has begotten اَتَّخَذَ they say (Jews, Christians & Pagans) قَالُوا
 He هُوَ Glory is to Him! رَبُّكَ a son (children) اللهُ Allah
 the الْغَنِيُّ (is) All-Rich لَهُ His is مَا all that فِي in (is) السَّمَوَاتِ the
 no إِنَّ the earth الْأَرْضِ (is) in فِي and (all) that وَمَا heavens
 عِنْدَكُمْ you have مِنْ (of) سُلْطَانٍ warrant يَهْدَى for this اَنَقُولُوكَ
 you تَقُولُونَ ﴿٦٨﴾ not لَا what مَا Allah اللهُ against عَلَى do you say
 know قُلْ say إِنَّك verily الَّذِينَ those who يَفْتَرُونَ invent عَلَى
 will be اللهُ against اللهُ Allah الكَذِبَ لَا lie لَا يَفْلَحُونَ ﴿٦٩﴾ not
 successful مَتَّعْ a brief enjoyment فِي in اَلْاٰلِىَٰنَا (this) world ثُمَّ then
 and then اِلَيْنَا unto Us مَرْجِعُهُمْ their return ثُمَّ (will be) then
 the نَذِيْقُهُمْ We shall make them taste الْعَذَابِ torment الشَّدِيدِ the
 because كَانُوا they used to يَكْفُرُونَ ﴿٧٠﴾ disbelieve بِمَا severest

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not. 69. Say: "Verily, those who invent a lie against Allâh will never be successful" 70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

﴿٦٨﴾ وَأَنۢتَ عَلَيۡهِمۡ نَبَأُ نُوۡحٍ اِذۡ قَالَ لِقَوۡمِهٖ يٰقَوۡمِۚ اِنۡ كَانَ كِبَرُ عَلَيۡكُمۡ مَّقَامِیَّ وَتَذٰكِرِیَّ یٰۤاٰیَّتَہُ اللّٰہُ فَعَلٰی اللّٰہُ تَوَكَّلْتُ فَاٰجِئُوۡا اٰمِرَکُمۡ وَشُرَکَآءَکُمۡ ثُمَّ لَا یَکُنۡ اٰمِرَکُمۡ عَلَیۡکُمۡ غُمَّةٌ ثُمَّ اَقۡضُوا اِلَیَّ وَلَا تُنۡظِرُوۡنِ ﴿٦٩﴾ اِنۡ تَوَلَّیۡتُمۡ فَمَا سَآءَ اَلۡاَمۡرُکُمۡ مِّنۡ اٰجِرٍ اِۤنۡ اٰجَرِیۡ اِلَّا عَلٰی اللّٰہِ وَاُمِرْتُ اَنۡ اَکُوۡنَ مِنَ الْمُسۡلِمِیۡنَ ﴿٧٠﴾

﴿٦٨﴾ وَأَنۢتَ عَلَیۡهِمۡ نَبَأُ the news نُوۡحٍ Noah (of) اِذۡ if ۤاِنۡ O my people یَقُوۡمِۚ to his people لِقَوۡمِهٖ he said قَالَ when
 is كِبَرُ عَلَیۡکُمۡ on you مَّقَامِیَّ my stay (with you) وَتَذٰكِرِیَّ
 (of) اللّٰہُ Allah of the Signs یٰۤاٰیَّتَہُ and my reminding (you)
 then اِلَیَّ I put my trust تَوَكَّلْتُ اَللّٰہُ Allah so gather you فَاٰجِئُوۡا
 اَمِرَکُمۡ your plot وَشُرَکَآءَکُمۡ and your partners ثُمَّ and لَا not یَکُنۡ let
 اَمِرَکُمۡ your plot عَلَیۡکُمۡ for you غُمَّةٌ in doubt ثُمَّ then اَقضُوا
 اَمِرَکُمۡ your plot عَلَیۡکُمۡ on me وَلَا and not تُنۡظِرُوۡنِ ﴿٦٩﴾ give me
 اَمِرَکُمۡ your plot عَلَیۡکُمۡ on me وَلَا and not تُنۡظِرُوۡنِ ﴿٧٠﴾

I سَأَلْتُكَ then not فَمَا you turn away قَوْلَيْتُمْ but if فَإِنْ respite
 my أَجْرِي (is) not إِنَّ reward أَجْرِي any مِّنْ have asked of you
 and I have been وَأَمَرْتُ Allah ﷻ on عَلَى but إِلَّا reward
 the Muslims ﷻ of مِّنْ be أَكُونَ to أَنْ commanded

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

فَكَذَّبُوهُ فَتَبَيَّنَتْهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلْفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
 الْمُتَذَكِّرِينَ ﴿٧٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ
 نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٣﴾

and those وَمَنْ so We delivered him فَتَبَيَّنَتْهُ they denied him فَكَذَّبُوهُ
 and We made them وَجَعَلْنَاهُمْ the ship الْفُلِّ in فِي with him مَعَهُ
 while We وَأَغْرَقْنَا generations replacing one after another خَلْفَ
 Our Signs كَذَّبُوا those who الَّذِينَ drowned
 (of) those الْمُتَذَكِّرِينَ ﴿٧٢﴾ the end عَاقِبَةُ was كَانَ how كَيْفَ then see
 after him مِنْ بَعْدِهِ We sent بَعَثْنَا then ثُمَّ who were warned
 they brought them فَجَاءَهُمْ their people قَوْمِهِمْ to إِلَىٰ Messengers
 believe لِيُؤْمِنُوا they would كَانُوا but not فَمَا clear proofs بِالْبَيِّنَاتِ
 before hand مِنْ قَبْلُ (it) بِهِ they had already rejected what كَذَّبُوا
 (of) الْمُعْتَدِينَ ﴿٧٣﴾ the hearts قُلُوبِ up عَلَى We seal نَطْبَعُ thus كَذَلِكَ
 the transgressors

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât*. Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.

Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَنْهَا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَنَحْنُ لَكُمْ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

ثُمَّ then We sent مِنْ بَعْدِهِمْ after them Moses مُوسَى and Aaron هَارُونَ and his chiefs وَمَلَئِهِ to فِرْعَوْنَ Pharaoh and they behaved arrogantly فَاسْتَكْبَرُوا Our Signs came to them جَاءَهُمْ so when فَلَمَّا sinners مُجْرِمِينَ folk were the truth الْحَقُّ مِنْ the truth عِنْدَنَا from Us قَالُوا they said إِنَّ indeed هَذَا this لَسِحْرٌ (is) magic مُبِينٌ (is) clear قَالَ Moses said أَتَقُولُونَ you (this) about the truth لَمَّا when جَاءَكُمْ it has come to you (this) أَسِحْرٌ (is) magic هَذَا this وَلَا and not يُفْلِحُ you have السَّاحِرُونَ the magicians قَالُوا they said أَجِئْتَنَا successful we لِنَلْفِتَنَّا to turn us away عَنْهَا from that وَجَدْنَا we found on it آبَاءَنَا our fathers وَنَحْنُ and may have لَكُمْ that you two الْكِبْرِيَاءَ greatness فِي in الْأَرْضِ the land وَمَا and not نَحْنُ we (are) going to believe لَكُمْ in you two مُؤْمِنِينَ

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Āyât*. But they behaved arrogantly and were *Mujrimûn* folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

وَقَالَ فِرْعَوْنُ أَتَقْتَوِي بِكُلِّ سَحَرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَابِطٌ عَلَيْهِمْ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُخَوِّتُ اللَّهُ الَّذِينَ يَكْفُرُونَ وَلَهُ كَرَّةٌ الْعَجُورُونَ ﴿٨٢﴾

وَقَالَ and said فِرْعَوْنُ Pharaoh أَتُنَبِّئُونِي بِكُلِّ سَاحِرٍ every bring to me sorcerer- well-versed عَلِيمٍ ﴿٧٧﴾ and when جَاءَ the سَاحِرُونَ sorcerers came قَالَ said لَهُمْ to them مُوسَى Moses أَلْقُوا cast down مَا what أَنْتُمْ أَنتُمْ you تُلقُونَ ﴿٨٠﴾ (want to) cast فَلَمَّا then when أَلْقَوْا they had cast down قَالَ said مُوسَى Moses مَا what جِئْتُمْ you have brought بِهَا (it) السِّحْرُ sorcery إِنَّ (is) اللَّهُ surely Allah سَيَبْطِلُهَا set does not يَصْلِحُ Allah لا verily إِنَّ will make it invalid and will عَمَلُ the evil-doers الْمُفْسِدِينَ ﴿٨١﴾ (of) the work right by بِكَلِمَاتِهِ the truth الْحَقَّ Allah establish and make apparent the sinners الْمُجْرِمُونَ ﴿٨٢﴾ however كَرِهَ His Words

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn*. 82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* may hate (it)."

فَمَا ءَامَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَكَاِلٌ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُفْسِدِينَ ﴿٨٢﴾ وَقَالَ مُوسَى يَقَوْمِ إِن كُنتُمْ ءَامَنُتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٣﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ وَنَحْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

فَمَا but none ءَامَنَ believed لِمُوسَى Moses إِلَّا except ذُرِّيَّةٌ the offspring of قَوْمِهِ his people عَلَى because of خَوْفٍ the fear مِّن of فِرْعَوْنَ Pharaoh وَمَلَئِهِمْ and their chiefs أَن lest يَفْتِنَهُمْ he (was) لَمَّاِلٌ (was) Pharaoh فِرْعَوْنَ and verily وَإِنَّ should persecute them and he (was) وَإِنَّ the earth الْأَرْضُ on فِي an arrogant tyrant and said وَقَالَ the transgressors الْمُفْسِدِينَ ﴿٨٢﴾ (one) of لَمِنَ indeed ءَامَنُتُمْ you have كُنتُمْ if O my people يَقَوْمِ Moses قَالَ مُوسَى in Allah فَعَلَيْهِ then in Him تَوَكَّلُوا put your trust إِن if كُنتُمْ you مُسْلِمِينَ ﴿٨٣﴾ (are) Muslims فَقَالُوا they said عَلَى in Allah الله تَوَكَّلْنَا a trial فِتْنَةً make us تَجْعَلْنَا not رَبَّنَا our Lord! لَا we put our trust لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ for the folk (who are) wrong-doers وَنَحْنَا ﴿٨٥﴾

the **الكافرين** folk **الْقَوْمِ** from **مِنْ** by Your Mercy **رَحْمَتِكَ** save us
disbelieving

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn*. 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn*. 86. "And save us by Your Mercy from the disbelieving folk."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكَ مِمَّا رَزَقْنَاهُمْ وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأْتَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُنَّ
سَبِيلَكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

and his brother **وَأَخِيهِ** Moses **مُوسَىٰ** to **إِلَىٰ** and We revealed **وَأَوْحَيْنَا**
in **بِمِمَّا** for your people **لِقَوْمِكَ** you provide **تَبَوَّءَا** (saying) that **أَنْ**
your dwellings **بُيُوتَكُمْ** and make **أَجْعَلُوا** dwellings **مِمَّا** Egypt
قِبْلَةً and offer perfectly **أَقِيمُوا** as places for your worship **الصَّلَاةَ**
(to) the believers **الْمُؤْمِنِينَ** and give glad tidings **وَبَشِّرِ** prayers
You have **إِنَّكَ** our Lord! **رَبَّنَا** Moses **مُوسَىٰ** and said **وَقَالَ**
and his chiefs **وَمَلَأَهُ** Pharaoh **فِرْعَوْنَ** bestowed on **آتَيْتَ** indeed
(of) **الْحَيَاةِ** the life **الدُّنْيَا** in **فِي** and wealth **وَأَمْوَالًا** splendour **زِينَةً**
that they may lead (men) astray **يُضِلُّوهُنَّ** our Lord! **رَبَّنَا** this world
عن **سَبِيلِكَ** from **رَبَّنَا** Your Path **اطْمِسْ عَلَىٰ** destroy **أَمْوَالِهِمْ**
so that **فَلَا** their hearts **قُلُوبِهِمْ** and harden **وَاشْدُدْ عَلَىٰ** their wealth
torment **الْعَذَابَ** they see **يَرَوُا** until **حَتَّىٰ** they will believe **يُؤْمِنُوا** not
the painful **الْأَلِيمَ**

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât*, and give glad tidings to the believers." 88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they

may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَنُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

قَالَ (Allah) said قَدْ (is) accepted أُجِيبَتْ verily دَعْوَتُكُمَا so you both keep to the Straight فَاسْتَقِيمَا invocation of you both (of) those الَّذِينَ the path سَبِيلَ follow تَتَّبِعَانِ and not وَلَا Way and We took جَنُوزْنَا know (the truth) يَعْلَمُونَ ﴿٨٩﴾ who لَا across the Children of Israel (of) الْبَحْرَ the sea فَأَتْبَعَهُمْ in with his hosts فِرْعَوْنُ Pharaoh وَجُنُودُهُ and followed them overtook him when أَدْرَكَهُ the غَرَقُ drowning and enmity حَتَّى till إِذَا I believe أَنَّهُ that لَا in (there is) no إِلَهَ god إِلَّا but الَّذِي (He) ءَامَنْتُ believed in Him بَنُو the Children of Israel (of) وَأَنَا and I (am) مِنَ the Muslims ﴿٩٠﴾ (one) of

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not." 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

ءَالَتْنِ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُورًا صَدَقَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

ءَالَتْنِ now (you believe) وَقَدْ while عَصَيْتَ you refused to believe قَبْلَ before وَكُنْتَ and you were مِنَ the الْمُفْسِدِينَ ﴿٩١﴾ the one of فَالْيَوْمَ We shall deliver نُنَجِّيكَ so this day بِبَدَنِكَ your

to **لِمَنْ** that you may be **لِتَكُونَ** (dead) body (out from the sea)
كَبِيرًا and verily **وَإِنَّ** a sign **آيَةً** come after you **خَلْفَكَ** those who
كثِيرًا of **مِنْ** mankind **أَلَنَاسٍ** among **مِنَ** many
لَنَفِلُونَ Our Signs **آيَاتِنَا** the Children **بَنِي** We settled **بَوَّأْنَا** and indeed **وَلَقَدْ** (are) heedless
honourable **صِدْقٍ** (in) a dwelling place **مُبَوَّأٍ** (of) Israel **إِسْرَءِيلَ**
and provided them **وَرَزَقْنَاهُمْ** with **مِنْ** and good things **الطَّيِّبَاتِ**
the **الْوِلْدَانُ** came to them **جَاءَهُمْ** until **حَتَّى** they differed **اِخْتَلَفُوا** not
between **بَيْنَهُمْ** will judge **يَقْضِي** your Lord **رَبِّكَ** verily **إِنَّ** knowledge
يَوْمَ them **الْقِيَمَةِ** (of) Resurrection on the Day **يَوْمَ** them
كَانُوا in what **فِيمَا** (of) Resurrection **الْقِيَمَةِ** on the Day **يَوْمَ** them
they differ **يَخْتَلِفُونَ** in which **فِيهِ** they used to

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât*. 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

إِن كُنْتَ فِي شَكٍّ مِمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩١﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٢﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٣﴾

concerning that **كُنْتَ** so if **إِن** you are **فِي** in **شَكٍّ** doubt **مِمَّا** concerning that
أَنزَلْنَا which **إِلَيْكَ** We have revealed **فَسْأَلِ** unto you **الَّذِينَ** then ask
يَقْرَءُونَ those who **الْكِتَابَ** (are) reading **مِنْ قَبْلِكَ** the Book
لَقَدْ you **جَاءَكَ** verily **الْحَقُّ** has come to you **مِنَ** the truth
رَبِّكَ your Lord **فَلَا** so not **تَكُونَنَّ** you be **مِنَ** (of) **الْمُمْتَرِينَ** those
وَلَا who doubt **تَكُونَنَّ** and not **مِنَ** you be **الَّذِينَ** those
كَذَبُوا who **بِآيَاتِ اللَّهِ** Signs **فَتَكُونُوا** (of) Allah **الَّذِينَ** truly
الْخَاسِرِينَ (one) of **إِنَّ** the losers **الَّذِينَ** those
كَانَتْ against whom **عَلَيْهِمْ** has been justified **حَقَّتْ** the Word
لَا (of) your Lord **رَبِّكَ** (Wrath) **يُؤْمِنُونَ** will not **بِآيَاتِ اللَّهِ** believe

94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). 95. And be not one of those who belie the Ayât of Allâh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ every should come to them even if حَتَّى until يَرَوْا they see الْعَذَابَ the painful الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا the painful ٩٧ and فَنَفَعَهَا that benefited آمَنَتْ any town قَرْيَةٌ was كَانَتْ so if not (of) يُونُسَ the people قَوْمَ except إِلَّا its faith إِيمَانُهَا benefited it We removed كَشَفْنَا they believed لَمَّا when آمَنُوا We removed كَشَفْنَا they believed عَذَابَ the torment الْخِزْيِ the disgrace (of) in فِي the الْحَيَاةِ life الدُّنْيَا (of) the world وَمَتَّعْنَاهُمْ and permitted them to enjoy إِلَىٰ حِينٍ ﴿٩٨﴾ a while وَلَوْ a while ٩٨ your Lord رَبُّكَ willed شَاءَ and had ٩٨ for all of كَلَّامُهُM earth الْأَرْضِ on فِي those مَن would have believed كَلَّامُهُM so will you (O Mohammad) then أَفَأَنْتَ together كَلَّامُهُM them كَلَّامُهُM they become يَكُونُوا until حَتَّى mankind كَلَّامُهُM believers

97. Even if every sign should come to them, until they see the painful torment. 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.


وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنَّذِيرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَأَنْظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

وَمَا كَانَ لِنَفْسٍ أَنْ يَبْلُغَ الْوَعْدَ بِغَيْرِ إِذْنٍ مِنَ اللَّهِ (of) Allah and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* nor warners benefit those who believe not. 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."



100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* nor warners benefit those who believe not. 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."



ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠١﴾ قُلْ يٰٓأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ إِلَٰهَ إِلَّا اللَّهُ وَلَٰكِنْ ءَعْبُدِ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿١٠٢﴾ وَأَنْ أَقِفَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٣﴾

ثُمَّ نُنَجِّي رُسُلَنَا We save then and those Our Messengers and the believers who *ءَامَنُوا* believe كَذَلِكَ thus حَقًّا it is incumbent عَلَيْنَا upon Us نُنَجِّي to save the believers قُلْ (O Muhammad) say يٰٓأَيُّهَا O you mankind إِن كُنتُمْ if you are فِي in شَكٍّ doubt مِّنْ as to دِينِي my religion (Islam) فَلَا then I will not ءَعْبُدُ besides Allah إِلَٰهَ other than Allah those whom تَعْبُدُونَ you worship مِّنْ دُونِ you besides Allah but ءَعْبُدِ I worship اللَّهَ Allah الَّذِي Who يَتَوَقَّعُكُمْ causes you to die وَأُمِرْتُ and I am commanded أَنْ to be أَكُونَ (one) of the believers وَأَنْ that أَقِفَ direct entirely وَجْهَكَ upright حَنِيفًا towards the religion لِلدِّينِ your face (O Muhammad)



the  **الْمُشْرِكِينَ** (one) of **مِنْ** you be **تَكُونَنَّ** and never **لَا**
polytheists

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn*.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ  وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِلَيْهِ يَرْجِعُ الْبَصَرُ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ
الرَّحِيمُ 

وَلَا what **مَا** Allah **اللَّهُ** besides **مِنْ دُونِ** invoke **تَدْعُ** and not
but **فَإِنْ** hurt you **يَضُرُّكَ** nor **وَلَا** will profit you **يَنْفَعُكَ** neither
of **مِنْ** then (will be) **إِذَا** so verily you **فَإِنَّكَ** you did so **فَعَلْتَ** if
الظَّالِمِينَ  the wrong-doers **وَإِنْ** and if **يَمَسُّكَ** touches you **اللَّهُ**
who can remove **يَضُرُّ** Allah **كَاشِفَ** (there is) none **فَلَا** with hurt
لَهُ it **إِلَّا** but **هُوَ** He **وَإِلَيْهِ** and if **يَرْجِعُ** He intends for you
His **لِفَضْلِهِ** who can repel **رَادَّ** (there is) none **فَلَا** any good
whosoever **مَنْ** with it **بِهِ** He reaches **يُصِيبُ** Favour
يَشَاءُ He wills **مِنْ** of **عِبَادِهِ** His slaves **وَهُوَ** and He **الْغَفُورُ** (is) the
the Most Merciful  Oft-Forgiving

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn*." 107. And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ
وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ  وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ 

His فَضْلُهُ (of) grace فَضْلُ owner ذِي (to) every كُلِّ and bestow
 fear عَلَيْكَ أَنَاذُ (say) I أَنَاذُ they turn away تَوَلَّوْا and if وَإِنْ Grace
 Day (the Day of Ressurrection) يَوْمِ the torment عَذَابُ for you
 (of) a Great كَبِيرٍ ﴿٦﴾

Sûrat 11. Hûd [(Prophet) Hûd]

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings. 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَتَكَفَّوْا مِنْهُ أَلَّا حِينَ يَتَنَفَّسُونَ يَتَأْتِيهِمْ
 بِعَلَمٍ مَّا يُخْفُونَ وَمَا يُعْلِنُونَ إِنَّهُمْ عَلَيْهِمْ ذَاتُ الْأَصْدُورِ ﴿٧﴾

إِلَى اللَّهِ to Allah مَرْجِعُكُمْ your return وَهُوَ (is) He عَلَى and over كُلِّ
 they إِنَّهُمْ no doubt أَلَا (is) Omnipotent قَدِيرٌ thing شَيْءٍ every
 يَتَّبِعُونَ that they may hide لِيَتَكَفَّوْا their breasts صُدُورَهُمْ fold up
 they cover يَتَنَفَّسُونَ (even) when حِينَ surely مِنْهُ from Him
 what مَا He knows بِعَلَمٍ with their garments يَتَأْتِيهِمْ themselves
 verily إِنَّهُمْ they reveal يُعْلِنُونَ and what وَمَا they conceal يُخْفُونَ
 of that which is يَتَكَفَّوْا (is) the All-Knower عَلَيْهِ He
 (in) the breasts الْأَصْدُورِ ﴿٧﴾

4. To Allâh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

We give a taste أَذَقْنَا and if وَلَئِنْ to mock يَسْتَهْزِئُونَ at it
 الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا (of) Mercy رَحْمَةً then نَزَعْنَاهَا
 he is despairing إِنَّمَا يَتُومُّ verily he withdraw it مِنْهُ from him
 كَفُورًا ③ ungrateful وَلَئِنْ but if أَذَقْنَاهُ We let him taste
 has مَسَّهُ evil (poverty and harm) صَرَّاهُ after بَعْدَ good (favour)
 have departed أَلْسِنَاتُهُ he is sure to say لَيَقُولَنَّ touched him
 and فَخُورًا ④ (is) exultant لَفِجٌ surely he from me إِنَّمَا
 boastful

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ⑤ فَلَمَّا كَانَ تَارِكٌ بَعْضُ مَا يُوْحَىٰ
 إِلَيْكَ وَصَاحِبٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 وَكِيلٌ ⑥ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ ۖ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ
 كُنْتُمْ صَادِقِينَ ⑦

إِلَّا except الَّذِينَ those who صَبَرُوا show patience وَعَمِلُوا and do
 الصَّالِحَاتِ theirs will be أُولَٰئِكَ righteous good deeds لَهُمْ those
 مَغْفِرَةٌ forgiveness وَأَجْرٌ and reward (Paradise) كَبِيرٌ ⑤ a great
 فَلَمَّا كَانَ تَارِكٌ so perchance you (Muhammad) بَعْضُ may give up
 and وَصَاحِبٌ unto you إِلَيْكَ is revealed يُوْحَىٰ (of) what مَا a part
 يَقُولُوا because أَنْ your breast صَدْرُكَ for it بِهِ that feels straitened
 unto him عَلَيْهِ been sent down أُنْزِلَ why has not لَوْلَا they say
 كُتُبٌ or جَاءَ a treasure أَوْ a treasure مَعَهُ has come مَلَكٌ with him
 إِنَّمَا but only أَنْتَ you نَذِيرٌ (are) a warner وَاللَّهُ and Allah عَلَىٰ
 وَكِيلٌ ⑥ (is) a Guardian أَمْ or يَقُولُونَ things all كَلِّ over

فَأَنذَرْتُهُ they say أَفْتَرَىٰ he (Muhammad) forged it (the Quran) قُلْ say فَأَنذَرْتُهُ like it Surahs (Chapters) سُوْر ten بِعَشْرِ bring you then مَفْتَرَيْنِ forged وَأَدْعُوا and call مَن whomever اسْتَطَعْتُمْ you can دُونَ other than الله Allah إِنْ if كُنتُمْ you صَادِقِينَ ﴿١٢﴾ speak the truth

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ân)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

فَإِنَّمَا يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٢﴾ مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْشَوْنَ ﴿١٣﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

فَإِنَّمَا if then not يَسْتَجِيبُوا لَكُمْ they answer فَأَعْلَمُوا you know then أَنَّمَا that أُنْزِلَ it (the Quran) is sent down بِعِلْمِ with the (of) Allah Knowledge لَا (there is) no إِلَهَ except هُوَ He فَهَلْ will then أَنتُمْ you مُسْلِمُونَ ﴿١٢﴾ be Muslims مَن whosoever كَانَ (was) يُرِيدُ wanting the life الدُّنْيَا (of) the world وَزِينَتَهَا and its glitter نُوَفِّ to them أَعْمَلَهُمْ (the wages of) their deeds فِيهَا therein وَهُمْ and they لَا therein لَا يَخْشَوْنَ ﴿١٣﴾ will have decrease أُولَٰئِكَ they are الَّذِينَ those لَيْسَ there is nothing لَهُمْ for them فِي in الْآخِرَةِ the Hereafter إِلَّا but النَّارُ Fire وَحَبِطَ and is vain مَا and (is) of no effect وَبِطُلَّ therein they did صَنَعُوا what كَانُوا that which يَعْمَلُونَ ﴿١٤﴾ do

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَفَمَن كَانَ عَلَىٰ يَنبَغٍ مِّن رَّبِّهِ. وَتَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ. كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَالْنَّارُ مَوْعِدُهُمْ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِن أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

أَفَمَن is he who
 عَلَىٰ his Lord from a clear proof (the Quran) on
 وَتَتْلُوهُ and recites it
 مِّنْهُ a witness (Prophet Muhammad) and
 كُتِبَ the Book (came) the Book and before it
 وَمِنْ قَبْلِهِ Him
 إِمَامًا Moses
 وَرَحْمَةً a guidance
 أُولَٰئِكَ they
 يُؤْمِنُونَ they believe
 بِهِ therein
 وَمَن but those that
 يَكْفُرْ reject it (the
 the sects (Jews, Christians and all the other non-Muslim nations)
 of Quran)
 (will be) their the Fire
 فَالْنَّارُ non-Muslim nations)
 مَوْعِدُهُمْ the Fire
 فَلَا promised meeting-place
 تَكُ so do not
 فِي be
 مِرْيَةٍ doubt
 عَنْهُ about it
 إِنَّهُ verily it
 الْحَقُّ (is) the truth
 مِنَ (is) the truth
 رَبِّكَ your Lord
 وَلَٰكِن but
 أَكْثَرُ most
 النَّاسِ the mankind
 لَا (of) the mankind
 يُؤْمِنُونَ not believe

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَا يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءَ يَضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ and who مِمَّنِ does more wrong than he who افْتَرَى invents عَلَى against الله Allah كَذِبًا a lie أُولَٰئِكَ such يُعْرَضُونَ and will be brought عَلَى before رَبِّهِمْ their Lord وَيَقُولُ the witnesses الْأَشْهَادُ هَٰؤُلَاءِ these are the ones الَّذِينَ who كَذَبُوا the Curse لَعْنَةُ no doubt أَلَا their Lord رَبِّهِمْ against عَلَى lied الله (of) Allah عَلَى (is) on الظَّالِمِينَ the wrong-doers الَّذِينَ those who يَصُدُّونَ hinder (others) عَن from سَبِيلِ the Path الله (of) Allah وَيَبْغُونَهَا crookedness عِوَجًا and seek therein وَهُمْ and they كَافِرُونَ in the Hereafter (they) (are) أُولَٰئِكَ disbelievers لَا such they will be يَكُونُوا able to escape (from مُعْجِزِينَ will be) لَا nor كَانَ did لَهُ they have besides الله Allah مِن any أَوْلِيَاءَ protectors يَضْعَفُ will be doubled لَهُمُ the torment الْعَذَابُ the torment مَا not كَانُوا they (were) يَسْتَطِيعُونَ they could bear السَّمْعَ to hear وَمَا nor كَانُوا they used to see يُبْصِرُونَ used to

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَرُونَ ﴿٢١﴾ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْآخَسِرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٣﴾ * مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

أُولَئِكَ (they are) those الَّذِينَ who خَسِرُوا have lost أَنفُسَهُمْ themselves
وَضَلَّ عَنْهُمْ and will vanish مَا from them كَانُوا what they were يَفْقَرُونَ ﴿٢١﴾ certainly
لَا جَرَمَ inventing (false deities) أَنَّهُمْ they are those (who will be) in الْآخِرَةِ the Hereafter هُمْ
الْآخَسِرُونَ ﴿٢٢﴾ (they) the greatest losers إِنَّ الَّذِينَ verily those who ءَامَنُوا believe
وَعَمِلُوا الصَّالِحَاتِ and do righteous good deeds وَأَخْبَتُوا they humble themselves
إِلَىٰ رَبِّهِمْ before and أُولَئِكَ their Lord أَصْحَابُ (of) Paradise الْجَنَّةِ (will be) the dwellers هُمْ
فِيهَا they therein خَالِدُونَ ﴿٢٣﴾ * will dwell forever مَثَلُ الْفَرِيقَيْنِ the likeness
and the blind الْأَعْمَىٰ (of) the two parties and the deaf وَالْبَصِيرِ and the hearer وَالسَّمِيعِ
هَلْ يَسْتَوِيَانِ are equal they equal مَثَلًا أَفَلَا when compared تَذَكَّرُونَ ﴿٢٤﴾ you take heed

21. They are those who have lost their own selves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتِيكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ
الْيَسْرِ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَبُّكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَبُّكَ أَتَّبِعُكَ إِلَّا الَّذِينَ هُمْ
أَرَادُوا بُادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

وَلَقَدْ أَرْسَلْنَا We sent نُوحًا Noah إِلَىٰ to قَوْمِهِ his people
إِنِّي (and he said) verily I لَكُمْ (have come) to you نَذِيرٌ مُّبِينٌ as warner
أَنْ لَا تَعْبُدُوا none you worship إِلَّا but اللَّهَ

the torment عَذَابٌ for you عَلَيْكُمْ I fear أَخَافُ surely I إِنِّي Allah
 (of) Day يَوْمَ (of) Day أَلِيمٌ a painful فَقَالَ so said أَلَمَّا the chiefs الَّذِينَ
 (of) those who كَفَرُوا disbelieved مِنْ among قَوْمِهِ
 his people مَا not نَرَاكَ we see you إِلَّا but بَشَرًا a man يَتْلُو
 nor نَرَاكَ we see you أَتَبَعَكَ any follow you إِلَّا
 those who هُمْ (they) آرَادُوا (are) the rejected among
 us بَادِيَ الرَّأْيِ without deep| thinking
 and do not رَأَى we see لَكُمْ in you عَلَيْنَا above us مِنْ any فَضَّلِ
 in fact ظَنُّكُمْ we think you كَذِبٌ (are) liars

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day." 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَدَيْنِ مِنْ رَبِّي وَءَالِيهِ رَحْمَةٌ مِنْ عِنْدِهِ فَعَمِيَّتْ عَلَيْكُمْ أَنْزَلْنَاهَا وَأَنْتُمْ لَهَا كَارِهُونَ ﴿٢٦﴾ وَتَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَأَ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْمَقُونَ رَبِّهِمْ وَلَكِنِ أَزْنَكُمْ قَوْمًا جَهْلُونَ ﴿٢٧﴾

قَالَ He said يَقَوْمِ O my people! أَرَأَيْتُمْ if إِنْ do you see كُنْتُ I
 was عَلَىٰ (on) يَدَيْنِ a clear proof مِنْ my Lord رَبِّي وَءَالِيهِ
 and He has given me رَحْمَةٌ a Mercy مِنْ عِنْدِهِ from Him فَعَمِيَّتْ
 that (Mercy) has been obscured عَلَيْكُمْ from your (sight) أَنْزَلْنَاهَا
 shall we compel you to accept it وَأَنْتُمْ لَهَا when you
 كَارِهُونَ ﴿٢٦﴾ have hatred وَتَقَوْمِ and لَا not أَسْأَلُكُمْ I
 ask of you عَلَيْهِ for it مَا لَأَ wealth إِنْ (is) none أَجْرِيَ my reward
 but عَلَى اللَّهِ upon Allah وَمَا and أَنَا I (am) بِطَارِدِ going to
 those ءَامَنُوا who have believed إِنَّهُمْ surely they drive away
 مُلْمَقُونَ see تُلْمَقُونَ but I وَلَكِنِ their Lord رَبِّهِمْ are going to meet
 you قَوْمًا a people جَهْلُونَ ﴿٢٧﴾ that are ignorant

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَفْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٢٨﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٢٩﴾

وَيَقُولُ مَنْ يَنْصُرُنِي who مَنْ and O my people! will help me against
 اللَّهُ Allah إِنْ if طَرَفْتُهُمْ I drove them away أَفَلَا I will not then
 تَذَكَّرُونَ ﴿٢٨﴾ and do not you give a thought وَلَا أَقُولُ I say لَكُمْ to
 (of) اللَّهُ (are) the Treasures خَزَائِنُ (that) with me عِنْدِي you
 وَلَا أَعْلَمُ nor أَلْغَيْبَ (that) I know أَقُولُ nor I say
 of لِلَّذِينَ I say أَقُولُ nor وَلَا an angel مَلَكٌ verily I (am) إِنِّي
 will never your eyes تَزْدِرِي أَعْيُنُكُمْ look down upon those whom
 اللَّهُ any good عَمَّا Allah will bestow on them يُؤْتِيهِمُ
 أَعْلَمُ knows best بِمَا (is) in أَنْفُسِهِمْ their inner-selves إِنِّي
 indeed (one) of لَمِنَ in that case إِذَا verily I (should be)
 the wrong-doers

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the *Zâlimûn* (wrongdoers, oppressors)."

قَالُوا يَنْتُوخُ قَدْ جَدَلْنَا فَاكْثَرْتَ جِدْلَنَا فَاِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٠﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣١﴾ وَلَا يَنْفَعُكُمْ تَصَدِّقُ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٢﴾

you disputed us جَدَلْنَا verily قَدْ O Noah يَنْتُحُ they said قَالُوا
 the dispute with us جَدَلْنَا and much have you prolonged فَاسْتَكْرَتْ
 if أَنْ you threaten us وَعَدْنَا what بِمَا now bring upon us فَأَيْنَا
 كُنْتَ you are مِنَ of الصَّادِقِينَ ﴿٣٢﴾ He said قَالَ the truthful إِنَّمَا
 He wills if شَاءَ Allah إِنْ it يَدْ will bring on you يَأْيَكُم only
 and not وَلَا will escape (it) ﴿٣٣﴾ you أَنْتُمْ and then not وَمَا
 بِفَعْمَا I wish أَرَدْتُ even if إِنْ my advice نَصِيحَةٍ will profit you بِنَفْسِكُمْ أَنْ
 Allah كَانَ was اللهُ if إِنْ to you لَكُمْ give good counsel أَنْصَحَ to
 (is) your رَبُّكُمْ He هُوَ keep you astray يُؤَيِّدُكُمْ to أَنْ wanting أَنْ
 Lord وَلِإِيهِ and to Him تُرْجَعُونَ ﴿٣٤﴾ you shall be returned

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يَشْكِرُونَ ﴿٣٢﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ
 مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخَاطَبُنِي فِي الَّذِينَ
 ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٤﴾

He (Muhammad) has fabricated it افْتَرَيْنَاهُ they say يَقُولُونَ or أَمْ
 upon قُلْ (the Quran) I have fabricated it افْتَرَيْتُهُ if إِنْ say قُلْ
 of بَرِيءٌ and I (am) وَأَنَا my crime إِجْرَامِي me (be)
 and it was وَأَوْحَىٰ crime you commit يَشْكِرُونَ ﴿٣٢﴾ what
 believe يُؤْمِنُ never لَنْ that will أَنَّهُ Noah نُوحٍ to إِنْ revealed
 have قَوْمِكَ of الَّذِينَ those who مَنْ except إِلَّا your people
 because of بَتَّئِسْ so not فَلَا believed آمَنَ already
 and construct وَأَصْنَعِ the ship بِأَعْيُنِنَا under Our Eyes وَوَحِّينَا
 and with Our Revelation وَلَا تَخَاطَبُنِي in address Me الَّذِينَ (of) those who
 to be drowned مُّغْرَقُونَ ﴿٣٤﴾ they are surely did wrong إِنَّهُمْ ظَلَمُوا

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

وَصَنَعَ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٦﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٧﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٣٨﴾

and the ship الْفُلَ and he was constructing وَصَنَعَ
his قَوْمِهِ of the chiefs مَلَأَ by him عَلَيْهِ passed مَرَّ whenever
إِنْ He said قَالَ of him مِنْهُ they made a mockery سَخِرُوا people
at you mock وَنَحْنُ at us إِنَّا so we تَسَخَرُ mock وَمِنْكُمْ you know
كَمَا as تَسَخَرُونَ ﴿٣٦﴾ and will فَسَوْفَ you mock
that يُخْزِيهِ a torment عَذَابٌ on whom will come يَأْتِيهِ who (it is)
torment عَذَابٌ on whom عَلَيْهِ and will fall وَيَحِلُّ will disgrace him
(there) came جَاءَ when إِذَا (so it was) till حَتَّى a lasting مُقِيمٌ ﴿٣٧﴾
أَمْرُنَا the oven التَّنُّورُ and gushed forth وَفَارَ Our Command قُلْنَا
a زَوْجَيْنِ each كُلِّ of therein فِيهَا carry احْمِلْ We said
إِلَّا and your family وَأَهْلَكَ two (male and female) اثْنَيْنِ pair
against whom عَلَيْهِ has already gone forth سَبَقَ him مَنْ except
الْقَوْلُ the Word وَمَنْ the Word ءَامَنَ and those who ءَامَنَ and not وَمَا
believed مَعَهُ with him إِلَّا except قَلِيلٌ ﴿٣٨﴾ a few

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ نَجِّرُهَا وَمُرْسَلَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَىٰ أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾﴾

﴿وَقَالَ﴾ and he (Noah) said *اَرْكَبُوا فِيهَا* therein *بِسْمِ اللَّهِ* Name of Allah *نَجِّرُهَا* (of) Allah *وَمُرْسَلَهَا* (will be) its moving course and its resting anchorage. Surely, my Lord *رَبِّي* surely *إِنَّ* and its resting anchorage (is) *غَفُورٌ* my Lord *رَحِيمٌ* Most Merciful Oft-Forgiving *﴿٤١﴾* *وَهِيَ* so it (the ship) sailed like *الْجِبَالِ* the waves amidst *فِي* with them *بِهِمْ* sailed like mountains *وَنَادَىٰ* and called out *نُوحٌ* Noah *ابْنَهُ* to his son *وَكَانَ* to his son *يَبْنَىٰ* apart *أَرْكَبَ* O my son! *مَعَنَا* with us *وَلَا* and not *تَكُن* be *مَعَ* with *الْكَافِرِينَ* the disbelievers *﴿٤٢﴾*

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî) 42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

﴿قَالَ سَآوِيَ إِلَىٰ جِبَلٍ يَصْغُرُ مِنْ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعُ وَحَالُ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَتَّزِشْ أَرْضَ آبَائِكَ وَيَسْمَعْ أَقْلِي وَغِيصَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ السَّجُودِ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾﴾

قَالَ he (the son) replied *سَآوِيَ* I will betake myself *إِلَىٰ* to *جِبَلٍ* a mountain *يَصْغُرُ* it will save me *مِنْ* the water *الْمَاءِ* قَالَ he (Noah) said *لَا* (there is) no *عَاصِمَ* saviour *الْيَوْمَ* this day *مِنْ* from *أَمْرِ اللَّهِ* the Decree (of) Allah *﴿٤٣﴾* *وَحَالُ* He has mercy *بَيْنَهُمَا* in between them *الْمَوْجُ* the wave *فَكَانَ* so he (the son) was *مِنْ* among *الْمُغْرَقِينَ* the drowned *وَقِيلَ* and it was said *يَتَّزِشْ* O earth! *أَرْضَ* and *أَقْلِي* withhold (your rain) *وَيَسْمَعْ* your water *وَقُضِيَ* and was diminished *الْمَاءُ* the water *وَالْأَمْرُ* and was fulfilled *الْمَوْجُ* the Decree (of Allah) *وَاسْتَوَتْ* on *عَلَىٰ* and it (the ship) rested *السَّجُودِ* the Decree (of Allah)

with the people **لَلْقَوْمِ** away **بُعْدًا** and it was said **وَقِيلَ** Mount Judi
who are wrong-doers **ٱلظَّالِمِينَ** ﴿١١﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nûh (Noah) said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrongdoing)!"

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِن أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنْتَ ٱلْحَكِيمُ ﴿١١﴾ قَالَ يَنْتَحِبُ إِنَّهُ لَيْسَ مِن أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتَلَتْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَن تَكُونَ مِنَ ٱلْجَاهِلِينَ ﴿١٢﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَن أَنتَ لَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنْ مِنَ ٱلْخَاسِرِينَ ﴿١٣﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِن أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنْتَ ٱلْحَكِيمُ ﴿١١﴾ قَالَ يَنْتَحِبُ إِنَّهُ لَيْسَ مِن أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتَلَتْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَن تَكُونَ مِنَ ٱلْجَاهِلِينَ ﴿١٢﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَن أَنتَ لَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنْ مِنَ ٱلْخَاسِرِينَ ﴿١٣﴾

and called **وَنَادَى** his Lord **رَبَّهُ** Noah **نُوحٌ** and said **فَقَالَ** my family **أَهْلِي** (is) of **مِن** my son **ابْنِي** verily **إِنَّ** O my Lord!
and certainly **وَإِنَّ** **وَعْدَكَ** Your Promise **ٱلْحَقُّ** (is) true **وَأَنْتَ** and **أَنْتَ ٱلْحَكِيمُ** (are) the Most Just **ٱلْحَكِيمُ** (of) the judges **ٱلْحَكِيمُ** He **قَالَ** (is) not **لَيْسَ** surely he **إِنَّهُ** O Noah! **يَنْتَحِبُ** said
your **أَهْلِكَ** of **مِن** (is) not **لَيْسَ** his work **عَمَلٌ** verily he **إِنَّهُ** family
of which **بِهِ** you have **لَكَ** not **لَيْسَ** what **مَا** ask of Me **تَتَلَتْنِي** so not
عِلْمٌ lest **أَنْ** admonish you **أَعْطُكَ** indeed I **إِنِّي** knowledge **عِلْمٌ** he (Noah) said **قَالَ** the ignorant **ٱلْجَاهِلِينَ** (one) of **مِن** you be
that **أَنْ** with You **بِكَ** seek refuge **أَعُوذُ** verily I **إِنِّي** O my Lord! **رَبِّ**
أَسْأَلُكَ of it **بِهِ** I have **لِي** not **لَيْسَ** what **مَا** I ask you **عِلْمٌ**
and **وَلَا** knowledge **وَلَا** **تَغْفِرَ** and unless **وَلَا** **تَرْحَمَنِي** me **لِي** You forgive **وَلَا** **تَرْحَمَنِي** and
(one) of **مِن** I would indeed be **أَكُنْ** have Mercy on me
the losers **ٱلْخَاسِرِينَ** ﴿١٣﴾

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I

admonish you, lest you should be one of the ignorant." 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَذِيبَةَ لِلْمُنْفِقِينَ ﴿٤٩﴾

قِيلَ it was said يٰنُوحُ O Noah اهْبِطْ come down (from the ship) بِسَلَامٍ with peace مِنَّا from Us وَبَرَكَاتٍ and blessings عَلَيْكَ on you وَعَلَىٰ أُمَمٍ and on أُمَمٍ the people وَمِنْ of those مَعَكَ with you وَأُمَمٌ to whom We shall grant their pleasures (for a time) and people سَنُمَتِّعُهُمْ then بِمَسَّهِمْ they will reach them عَذَابٌ from Us (of) the غَيْبِ the news تِلْكَ (is) of أَنْبَاءِ this (is) of a painful (of) the غَيْبِ the news which We reveal إِلَيْكَ unto you (O Muhammed) نُوحِيهَا unseen nor كُنْتَ you were تَعْلَمُهَا knowing them أَنْتَ you وَلَا so be patient قَوْمُكَ your people مِنْ قَبْلِ هَٰذَا before this فَاصْبِرْ this (is) for the pious the (good) end لِلْمُنْفِقِينَ surely

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." 49. This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqîn* (the pious)

وَالِىَ عَادِ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يٰقَوْمِ لَا تَتَّبِعُوا طَائِفًا مِّنْ أَهْلِ الْعِلَادِ الَّتِي لَمْ يَكُنْ لَهُمْ جُودٌ مِّنْ قَبْلِ هَٰذَا ۚ هُمْ يَفْعَلُونَ ﴿٥١﴾ يٰقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مَجْرِمِينَ ﴿٥٢﴾

وَالِىَ and to عَادِ Ad (people) أَخَاهُمْ (We sent) their brother هُودًا Hud قَالَ He said يٰقَوْمِ O my people! اعْبُدُوا Allah worship اللَّهَ but Him غَيْرُهُ other إِلَٰهٍ you have لَكُمْ not مِّنْ

nothing أنشأ you (do) إِلَّا but مَفْتَرُونَ ﴿٥٠﴾ invent (lies) يَنْفَرُونَ for it (the Message) عَلَيْهِ I ask of you لَا أَنشَأَكُمُ not O my people! أَجْرًا reward إِنَّ (is) not أَجْرِي my reward إِلَّا but عَلَى on الَّذِينَ you فَطَرَنِي Him Who أَنَلَ created me أَفَلَا will not then? تَعْقِلُونَ ﴿٥١﴾ you ask forgiveness وَتَعْقِلُوا and O my people! أَسْتَغْفِرُوا and O my people! رَبِّكُمْ (of) your Lord ثُمَّ then تَوُوبُوا repent إِلَيْهِ to Him يُرْسِلُ He will send السَّمَاءَ (from the sky) رَيْنًا rain عَلَيْكُمْ to you مِذْرَارًا your وَزِدْكُمْ abundant and increase you قُوَّةً (in) strength إِلَيْنَا to your قُوَّتِكُمْ as sinners تَجْرِمُونَ ﴿٥٢﴾ turn away نَتَوَلَّوْا so do not وَلَا strength

50. And to the 'Ād (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies! 51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimîn* (criminals, disbelievers in the Oneness of Allâh)."

قَالُوا يٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا أَعْرَبْنَاكَ بَعْضُ آلِهَتِنَا بِسُوِّهِ قَالَ إِنْ أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾

قَالُوا they said يٰهُودُ O Hud! مَا no جِئْتَنَا have you brought us بَيِّنَةٍ evidence وَمَا and shall not نَحْنُ we تَارِكِي leave آلِهَتِنَا our قَوْلِكَ your (mere) saying for قَوْلِكَ gods عَنْ in you بِمُؤْمِنِينَ ﴿٥٣﴾ (are) believers نَقُولُ we say إِلَّا but أَعْرَبْنَاكَ have seized you بَعْضُ some آلِهَتِنَا (false) (of) our gods (false deities) بِسُوِّهِ with evil (madness) قَالَ He said إِنْ I أَنَشِدُ that I أَنِّي and bear you witness وَأَشْهَدُوا Allah call to witness you ascribe as تَشْرِكُونَ ﴿٥٤﴾ from that which مِمَّا free am بَرِيءٌ partners (in worship)

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِنْ دُونِهِ فَكَيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّا
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
إِنَّا رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

all of you جَمِيعًا so plot against me فَكِيدُونِي other than Him مِنْ دُونِهِ then ثُمَّ لَا not لَا تُنْظِرُونِ ﴿٥٥﴾ give me respite إِنِّي verily I تَوَكَّلْتُ put my trust عَلَى in trust عَلَى Allah رَبِّي my Lord وَرَبِّكُمْ and your Lord مَا (there is) not مِنْ دَابَّةٍ a moving (living) creature إِلَّا but هُوَ He آخِذٌ has grasp بِنَاصِيَتِهَا of its forelock إِنَّا verily رَبِّي my Lord عَلَى you turn تَوَلَّوْا so if the Straight مُسْتَقِيمٍ ﴿٥٦﴾ Path (is) on I was أُرْسِلْتُ what مَا I conveyed أَبْلَغْتُكُمْ then verily away فَقَدْ and will make succeed وَيَسْتَخْلِفُ to you إِلَيْكُمْ with which sent رَبِّي my Lord قَوْمًا people غَيْرَكُمْ and not وَلَا besides you تَضُرُّوهُ and not شَيْئًا harm Him إِنَّا surely رَبِّي my Lord عَلَى over كُلِّ all شَيْءٍ things حَفِيفٌ ﴿٥٧﴾ (is) Guardian

55. With Him (Allâh). So plot against me, all of you, and give me no respite.
56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

وَلَمَّا جَاءَ أَمْرُنَا بَنِيَّانَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَبَيِّنَاتٍ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ آدَاءُ جَعَلُوا بِآيَاتِ
رَبِّهِمْ وَعَصَوْا رُسُلَهُمْ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ إِلَّا إِنَّا آدَاءُ كَفَرُوا
رَبَّهُمْ إِلَّا بَعْدًا لِّعَادِ قَوْمِ هُودٍ ﴿٦٠﴾

وَلَمَّا جَاءَ and when جَاءَ أَمْرُنَا Our Commandment بَنِيَّانَا Hud هُودًا and those who آمَنُوا believed مَعَهُ with him بِرَحْمَةٍ by a Mercy مِنَّا from Us وَبَيِّنَاتٍ from Us عَذَابٍ غَلِيظٍ ﴿٥٨﴾ a severe عَذَابٍ and such (were) تِلْكَ (of) their آدَاءُ they rejected جَعَلُوا Ad (people) رَبَّهُمْ the Signs بَيِّنَاتٍ

and وَعَصَوْا Lord His Messengers رُسُلَهُ and disobeyed أَتَمَّ followed the command كُلِّ (of) every جَبَّارٍ proud عَنِيدٍ ﴿٥٨﴾ world أَلَدِيَا this هَذِهِ in فِي and they were pursued وَأُتْبِعُوا obstinate (of) أَلْقَيْنَهُ and (so they will be) on the Day وَيَوْمَ (by) a curse لَعْنَهُ disbelieved كَفَرُوا Ad عَادًا verily إِنَّ no doubt أَلَا Resurrection the رَبَّهُمْ (in) their Lord أَلَا so بَعْدًا away لِعَادٍ with Ad قَوْمِ (of) Hud هُودٍ ﴿٥٩﴾ people

58. And when Our Commandment came, We saved Hûd and those who believed with him by a mercy from Us, and We saved them from a severe torment.

59. Such were 'Âd (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

﴿٥٩﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَفْقَرُونَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ ثَوَّبُوا إِلَيْهِ إِنْ رَبِّي مُجِيبٌ ﴿٦٠﴾ قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّآ لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦١﴾

﴿٥٩﴾ (We sent) their brother أَخَاهُمْ Thamud (people) ثَمُودَ and to وَإِلَى صَالِحًا Salih قَالَ He said يَفْقَرُونَ O my people! أَعْبُدُوا اللَّهَ worship Allah مَا not لَكُمْ you have مِنْ other إِلَهٍ god غَيْرُهُ but Him هُوَ He أَنشَأَكُمْ brought you forth مِنَ the earth الْأَرْضِ وَاسْتَعْمَرَكُمْ the earth وَاسْتَعْمَرَكُمْ therein settled you فِيهَا فَاسْتَغْفِرُوهُ there so ask forgiveness of Him ثُمَّ then ثَوَّبُوا turn in repentance إِلَيْهِ to Him إِنَّ certainly رَبِّي Lord قَرِيبٌ (is) Near مُجِيبٌ ﴿٦٠﴾ Responsive قَالُوا they said يَصْلِحْ O Salih! قَدْ verily كُنْتَ you were فِينَا among us مَرْجُوًّا as a بَصَلِحْ do you forbid us هَذَا this أَتَنْهَانَا before figure of good hope قَبْلَ our fathers أَبَاؤُنَا have worshipped يَعْبُدُ what مَا worship ثَوَّبُوا to وَتَنَا and verily we لَفِي (are) really in شَكٍّ doubt مِمَّا as to that which تَدْعُونَا you invite us إِلَيْهِ to it مُرِيبٍ ﴿٦١﴾ suspicious

61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." 62. They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ يَنْقُورِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَضُرُّنِي مِنَ اللَّهِ إِنْ عَصَيْتُمْ مَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٢﴾ وَيَنْقُورِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٣﴾

if do you see (tell me) أَرَأَيْتُمْ O my people! يَنْقُورِ He said قَالَ
my Lord رَبِّي from مِنْ a clear proof بَيِّنَةٍ (on) عَلَى I am كُنْتُ
a Mercy رَحْمَةً from Him مِنْهُ and He has given me وَآتَانِي
if Allah اللَّهُ against مِنْ can help me يَضُرُّنِي who then فَمَنْ
you increase me تَزِيدُونَنِي then not مَا I were to disobey Him عَصَيْتُمْ
غَيْرَ but تَخْسِيرٍ ﴿٦٢﴾ and O my people وَيَنْقُورِ in loss هَذِهِ نَاقَةُ
so (is) a sign آيَةٌ to you لَكُمْ (of) Allah اللَّهُ she-camel
and leave her تَأْكُلْ to feed فِي on أَرْضِ اللَّهِ Allah's وَلَا
lest will seize you بِسُوءٍ with evil فَيَأْخُذَكُمْ
a near عَذَابٌ قَرِيبٌ ﴿٦٣﴾ torment

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. 64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدُ غَيْرِ مَكْذُوبٍ ﴿٦٤﴾ فَلَمَّا جَاءَ أَمْرُنَا بَنَجْنَا صَلَاحًا
وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةِ رَبِّكَ إِذَا يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٥﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا
الصَّبِيحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَثِيصِينَ ﴿٦٦﴾

enjoy تَمَتُّوْا so he said فَقَالَ but they killed her فَمَقَرُوْهَا
 days أَيَّامٍ for three ثَلَاثَةَ your homes دَارِكُمْ in فِي yourselves
 be ذَٰلِكَ this وَعَدُ (is) a promise غَيْرُ that will not مَكْذُوبٌ ﴿٦٥﴾
 Our Commandment أَمْرُنَا came جَاءَ so when فَلَمَّا denied
 believed ءَامَنُوا and those who وَالَّذِينَ Salih صَلِّحًا We saved
 and from وَمِنْ from Us مِنَّا by a Mercy بِرَحْمَةٍ with him مَعَهُ
 your Lord رَبِّكَ verily إِنَّ (of) that Day يَوْمَئِذٍ the disgrace خِزْيِ
 هُوَ He الْقَوِيُّ (is) the All-Strong الْعَزِيزُ ﴿٦٦﴾ the All-Mighty وَلَئِنَّ
 the awful الْأَصْحٰهُ wronged ظَلَمُوا those who الَّذِينَ and overtook
 ﴿٦٧﴾ جَحِشِيمٌ their homes دِيَارِهِمْ in فِي so they lay قَاَصَبُحُوا cry
 prostrate (dead)

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. 67. And As-Saihaḥ (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

كَانَ لَمْ يَفْتَوْا فِيهَا إِلَّا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا
 سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تُصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
 خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطَ ﴿٧٠﴾

كَانَ لَمْ as if لَمْ they lived يَفْتَوْا therein فِيهَا لَا no doubt إِنَّ
 verily ثَمُودًا Thamud كَفَرُوا (in) disbelieved رَبَّهُمْ their Lord أَلَا
 so بُعْدًا away لِّثَمُودَ ﴿٦٨﴾ with Thamud وَلَقَدْ and verily جَاءَتْ (there)
 came رُسُلُنَا Our Messengers (angels) إِبْرَاهِيمَ (to) Abraham بِالْبُشْرَى
 He قَالَ greetings of peace سَلَامًا they said قَالُوا with glad tidings
 to أَن and he hastened فَمَا لَبِثَ greeting of peace سَلَامٌ answered
 he saw رَأَى but when فَلَمَّا a roasted حَنِيذٍ ﴿٦٩﴾ calf بِعِجْلٍ bring
 towards it (the meal) إِلَيْهِ reaching لَا their hands أَيْدِيَهُمْ not
 نَكِرَهُمْ he felt some mistrust of them وَأَوْجَسَ and conceived مِنْهُمْ
 we خِيفَةً of them قَالُوا they said لَا fear خِيفَ إِنَّا we
 (of) Lot لُوطَ ﴿٧٠﴾ the people قَوْمَ against إِلَيْنَا have been sent

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

وَأَمْرًا ثُمَّ قَالِمَةً فَضَحِكْتُ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٦٩﴾ قَالَتْ يَوْنٰلِقَ ءَالِدٌ وَأَنَا عَجُوزٌ وَهٰذَا بَعْلِي شَيْخًا إِنَّ هٰذَا لَشَيْءٌ عَجِيبٌ ﴿٧٠﴾ قَالُوا أَنْتَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُمْ حَمِيدٌ مَّجِيدٌ ﴿٧١﴾

وَأَمْرًا ثُمَّ قَالِمَةً (was) standing (there) فَضَحِكْتُ and his wife قَالِمَةً and she
 of Isaac بِشَّرْنَاهَا so We gave her glad tidings of إِسْحَاقَ so she laughed
 and after وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٦٩﴾ (of) Jacob قَالَتْ she said يَوْنٰلِقَ she said
 an عَجُوزٌ while I (am) وَأَنَا shall I bear a child ءَالِدٌ woe unto me
 an old man شَيْخًا (is) my husband بَعْلِي and this وَهٰذَا old woman
 they قَالُوا a strange عَجِيبٌ (is) thing لَشَيْءٌ this verily إِنَّ هٰذَا
 (of) the Decree اللَّهُ at مِنْ do you wonder? أَنْتَجِبِينَ said
 and His Blessings وَبَرَكَاتُهُ (of) Allah رَحْمَتُ اللَّهِ the Mercy
 (of) the house أَلَيْتِ O the people (family) أَهْلُ be on you
 إِنَّهُمْ حَمِيدٌ surely He (Allah) حَمِيدٌ (is) All-Praiseworthy مَّجِيدٌ ﴿٧١﴾
 All-Glorious

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). 72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَىٰ مُجْتَلِيًا فِي قَوْرِ لُوطٍ ﴿٧٢﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٣﴾ يٰأَيُّهَا الَّذِينَ آمَنُوا أَعْرِضْ عَنْ هٰذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَنَايِبُونَ عَنْ عَذَابٍ غَيْرِ مَرْدُودٍ ﴿٧٤﴾

Abraham إِبرٰهٖمَ from عَنْ had gone away ذَهَبَ then when لَمَّا the glad tidings الْبَشْرٰى and had reached him وَجَآءَتْهُ the fear الرُّوْعُ يُجَدِّدُكَا he begand to plead with Us (Our Messengers) فِي قُوْر (was) لَعَلِّمُ Abraham إِبرٰهٖمَ verily إِنَّ (of) Lot لُوطٌ the people used to invoke Allah with humility اَوْءَ without doubt forbearing forsake اَعْرِضْ عَنْ O Abraham يٰٓاِبْرٰهٖمُ (and was) repentant مُنِيْبٌ the هٰذَا this اِنَّهُ indeed it قَدْ verily جَآءَ has come اَمْرٌ and verily they وَرَآئِهِمْ (of) your Lord رَبِّكَ Commandment which can not عَيَّرَ a torment عَذَابٌ there will come for them be turned back مَرْدُوْرٌ

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot). 75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). 76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىْءَ يَوْمٍ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هٰذَا يَوْمٌ عَصِيْبٌ ۝۷۱ وَجَآءَهُ قَوْمُهُ يَمْرَعُوْنَ اِلَيْهِ وَمِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّئَاتِ ۝۷۲ قَالَ يَتَقَوَّرُوْهُ هٰؤُلَاءِ بَنَاتِيْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَلَا تَخْزَوْنِيْ فِيْ ضَيْفِيْ اَلَيْسَ مِنْكُمْ رَّجُلٌ رَّشِيْدٌ ۝۷۳

وَلَمَّا Our messengers (angels) رُسُلُنَا came جَآءَتْ and when لَمَّا and felt وَضَاقَ on their account بِهِمْ he was grieved (to) Lot this (is) هٰذَا and he said وَقَالَ strained ذَرْعًا for them constrained بِهِمْ a distressful day عَصِيْبٌ ۝۷۱ and came to him قَوْمُهُ and since قَبْلُ and towards him اِلَيْهِ rushing يَمْرَعُوْنَ he كَانُوْا crimes (sodomy) السَّيِّئَاتِ they used to to قَالَ my daughters بَنَاتِيْ here are هٰؤُلَاءِ O my people! يَتَقَوَّرُوْهُ said (are) اَطْهَرُ purer لَكُمْ for you فَاتَّقُوا اللّٰهَ Allah وَلَا is my guests ضَيْفِيْ as regards فِي degrade me and not اَلَيْسَ مِنْكُمْ there not? رَّجُلٌ among you رَّشِيْدٌ ۝۷۳ right-minded

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and debase me not with regard to my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٧﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَايَ إِلَىٰ رَبِّي شَدِيدٌ ﴿٧٨﴾ قَالُوا يَلُوطُ إِنَّا رُؤْسُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَنْفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٧٩﴾

قَالُوا لَقَدْ عَلِمْتَ surely they said مَا you know not لَنَا we have in/of بَنَاتِكَ your daughters مِنْ any حَقٍّ desire/right وَإِنَّكَ and indeed you نَعْلَمُ what you know well مَا we want ﴿٧٧﴾ قَالَ he said لَوْ أَنَّ if I had لِي that بِكُمْ you قُوَّةٌ (to overpower) strength أَوْ or (that) آوَايَ I could betake myself إِلَىٰ to رَبِّي support شَدِيدٌ powerful قَالُوا they (messengers) said يَلُوطُ O Lot! إِنَّا verily we رُؤْسُ (are) the messengers (angels) رَبِّكَ so you Lord (from) لَن shall not يَصِلُوا they reach إِلَيْكَ you فَأَسْرِ so travel بِأَهْلِكَ with your family بِقِطْعٍ in a part مِّنَ of the اللَّيْلِ night وَلَا and let not يَنْفِتْ مِنْكُمْ any of you أَحَدٌ any إِلَّا but your wife أَمْرًا إِنَّهُ verily (the punishment) it مُصِيبُهَا will afflict her مَا what أَصَابَهُمْ will afflict them إِنَّ indeed مَوْعِدَهُمُ the الصُّبْحُ (is) their appointed time أَلَيْسَ morning بِقَرِيبٍ near morning ﴿٧٩﴾

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَائِغًا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْصُورٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَنْفَوْرُ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْفُسُوا أَلِيمِكِيَ وَالْمِيزَانَ إِنِّي أُرِيكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

فَلَمَّا جَاءَ Our Commandment أَمْرُنَا came so when
 on عَلَيْهَا and rained وَأَمْطَرْنَا down upside سَائِغًا it
 piled up مَّنْصُورٍ baked clay سِجِّيلٍ of stones حِجَارَةً it
 they هِيَ and not وَمَا your Lord رَبِّكَ from عِندَ marked مُّسَوَّمَةً
 and far بِبَعِيدٍ the wrong-doers الظَّالِمِينَ from (are)
 to مَدْيَنَ the Madyan people أَخَاهُ (We sent) their brother شُعَيْبًا
 Shuaib قَالَ He said يَنْفَوْرُ O my people! اعْبُدُوا Allah worship
 but Him غَيْرُهُ any إِلَهِ you have لَكُمْ not مَا Allah
 and weight وَالْمِيزَانَ measure أَلِيمِكِيَ give short and not وَلَا
 and verily إِنِّي in prosperity بِخَيْرٍ I see you أُرِيكُمْ verily I إِنِّي
 (of) a Day يَوْمٍ torment عَذَابٍ for you عَلَيْكُمْ I fear
 encompassing مُّحِيطٍ

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

وَيَنْفَوْرُ أَوْفُوا أَلِيمِكِيَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ يَقِيْتُ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِمُحْفِظٍ ﴿٨٦﴾ قَالُوا يَشْعِيبُ أَصْلُكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

وَيَنْفَوْرُ and أَوْفُوا give full أَلِيمِكِيَ measure
 reduce تَبْخَسُوا and not وَلَا in justice بِالْقِسْطِ وَالْمِيزَانَ
 النَّاسَ the people أَشْيَاءَهُمْ their things وَلَا and do not تَعْتُوا
 causing مُفْسِدِينَ the land فِي in أَرْضِ

(is) better خَيْرٌ (by) Allah ﷻ that which is left فَيَفِثُ corruption and not وَمَا believers مُؤْمِنِينَ you are كُنْتُمْ if إِنْ for you لَكُمْ they said قَالُوا a guardian بِحَفِيطٍ ﴿٨٥﴾ over you عَلَيْكُمْ I (am) أَنَا command تَأْمُرُكَ does your prayer? أَصَلَوْتُكَ O Shuaib! يَنْشَعِبُ used to worship يَعْبُدُ what مَا we give up نَزَرَهُ that أَنْ you مَبَاوِئَنَا our fathers أَوْ or أَنْ that نَفْعَلُ we do فِي concerning you أَمْوَالِنَا our property مَا what نَشْتَوِي we like إِنَّكَ verily you لَأَنْتَ you أَلْحِيدُ (are) the forbearer الرَّشِيدُ ﴿٨٦﴾ the right-minded

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالَ يَنْفَقِرُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُكُمْ إِلَّا مَا أَنْتُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٥﴾ وَيَنْفَقِرُ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٦﴾

قَالَ he said يَنْفَقِرُ O my people! أَرَأَيْتُمْ if do you see (tell me) كُنْتُ I was (have) عَلَى (on) بَيِّنَةٍ a clear evidence مِنْ رَبِّي from Himself رِزْقًا my Lord and He has given me مِنْهُ a good حَسَنًا sustenance وَمَا أُرِيدُ and not أَنُ أَنْ أَمْلِكُكُمْ that I forbid you أَنْتُمْ what (to) مَا I contradict you (from it) إِنْ not أُرِيدُ I desire إِلَّا but الْإِصْلَاحَ reform مَا so far as تَوْفِيقِي and (is) not مَا I am able (to the best of my power) اسْتَطَعْتُ I trust تَوَكَّلْتُ in Him عَلَيْهِ from Allah ﷻ إِلَّا my success وَإِلَيْهِ and unto Him أُنِيبُ ﴿٨٥﴾ I repent وَيَنْفَقِرُ and O my people! لَا to my separation (anger) شِقَاقِي harm you يَجْرِمَنَّكُمْ let not the قَوْمَ befell you مِثْلَ similar to مَا what أَصَابَ befell قَوْمَ

people نُوح (of) Noah أَوْ or قَوْمَ Hud هُود (of) Hud أَوْ or قَوْمَ
 people صَلِّحَ (of) Salih وَمَا and not قَوْمَ the people لُوط (of) Lot
 مِنْكُمْ from you يَبْعِدُ (are) far off

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.
 89. "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lût (Lot) are not far off from you!

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿١٠٠﴾ قَالُوا يَنْشُعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ وَإِنَّا
 لَنَرُّكَ فِيْنَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿١٠١﴾ قَالَ يَنْفَوْرُ أَهْطَىٰ أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ
 وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿١٠٢﴾

وَأَسْتَغْفِرُوا رَبَّكُمْ and ask forgiveness رَبَّكُمْ (of) your Lord ثُمَّ then تُوبُوا
 turn in repentance إِلَيْهِ unto Him إِنَّ verily رَبِّي my Lord رَحِيمٌ
 (is) Most Merciful وَدُودٌ Most Loving ﴿١٠٠﴾ قَالُوا they said يَنْشُعِبُ
 of مَا much كَثِيرًا We understand نَفَقَهُ do not O Shuaib!
 among us فِيْنَا we see you لَنَرُّكَ and we وَإِنَّا you say نَقُولُ what
 your family ضَعِيفًا were it not for وَلَوْلَا a weak (man) ضَعِيفًا
 لَرَجَمْنَاكَ you رَحْمَتُكَ and not وَمَا we should certainly have stoned you
 O my أَنْفَوْرُ he said قَالَ powerful ﴿١٠١﴾ بِعَزِيزٍ against us عَلَيْنَا are
 (of) more weight أَعَزُّ is then my family? أَهْطَىٰ poeple!
 and you have taken Him وَاتَّخَذْتُمُوهُ Allah اللَّهُ than مِن with you
 away وَرَاءَكُمْ your ظَهْرًا behind your إِنَّ رَبِّي verily my Lord
 بِمَا of what تَعْمَلُونَ you do مُحِيطٌ ﴿١٠٢﴾ (is) sorrounding

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is

then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَيَقُولُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَٰلِمٌ سَوِّفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَن هُوَ كَذِبٌ ۖ
وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٣٦﴾ وَلَمَّا جَاءَ أَمْرُنَا بَنِيَّانَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ
ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جَثِيمًا ﴿٣٧﴾

وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ
وَيَقُولُ أَعْمَلُوا according to عَلَىٰ act and O my people! مَكَانَتِكُمْ

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." 94. And when Our Commandment came, We saved Shu'aim and those who believed with him by a mercy from Us. And As-Saiha (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدْيَنَ ۖ كَمَا بَعَدَتْ ثَمُودُ ﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبينٍ ﴿٣٩﴾ إِلَيْكَ
فِرْعَوْنَ وَمَلَئِهِ ۖ فَأَتَوْهُا ثَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٤٠﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَيُوقَىٰ الزُّرْدُ الْمَوْرُودُ ﴿٤١﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدْيَنَ ۖ كَمَا بَعَدَتْ ثَمُودُ ﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبينٍ ﴿٣٩﴾ إِلَيْكَ
فِرْعَوْنَ وَمَلَئِهِ ۖ فَأَتَوْهُا ثَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٤٠﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَيُوقَىٰ الزُّرْدُ الْمَوْرُودُ ﴿٤١﴾

the أمر but they followed تَابِعُوا and his chiefs وَمَلَائِكِهِ Pharaoh
the command أَمْرُ and (was) no وَمَا (of) Pharaoh فِرْعَوْنَ Command
he will go ahead بِرِشَادِهِ rightly guided ﴿١٧﴾ (of) Pharaoh فِرْعَوْنَ
(of) Resurrection الْقِيَامَةِ on the Day يَوْمَ (of) his people قَوْمِهِ
and evil وَيَسَّسَ the Fire النَّارَ and will lead them into فَأَزْدَهُمْ
to which they are led أَلْوَرْدُ (is) the place الْمَوْرُودُ ﴿١٨﴾ indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). 96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يَسَّسَ الرِّفْدُ الْمَرْفُودُ ﴿١٧﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ
وَحَصِيدٌ ﴿١٨﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ عِندَ تَنْبِيئِهِ ﴿١٩﴾

وَأَتَّبِعُوا in فِي هَذِهِ (by) a curse لَعْنَةً this (life) and they were pursued
وَيَوْمَ the Day الْقِيَامَةِ (of) Resurrection يَسَّسَ how bad الرِّفْدُ
the gift (is) the given الْمَرْفُودُ ﴿١٧﴾ that مِنْ أَنْبَاءِ (is) from
the news الْقُرَى the towns نَقُصُّهُ (of) the towns عَلَيْكَ which We relate
you مِنْهَا of them قَائِمٌ standing (some are) وَحَصِيدٌ ﴿١٨﴾ (some)
reaped (have been) وَمَا ظَلَمْنَاهُمْ and not ظَلَمْتَهُمْ We wronged them وَلَكِنْ
but ظَلَمُوا they wronged أَنْفُسَهُمْ themselves فَمَا أَغْنَتْ so not
profited عَنْهُمْ them آلِهَتُهُمُ their gods الَّتِي whom يَدْعُونَ they
invoked مِنْ دُونِ اللَّهِ other than الله مِنْ شَيْءٍ anything لَمَّا when جَاءَ
nor did (there) came أَمْرُ the Command رَبِّكَ (of) your Lord وَمَا
destruction تَنْبِيئِهِ ﴿١٩﴾ but عِندَ they added to them زَادَهُمْ

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

وَسَيُجِئُكُمْ وَخَلِيدِينَ and inhaling وَخَلِيدِينَ therein they will dwell فِيهَا مَا دَامَتِ the heavens السَّمَوَاتُ as long as last and the earth وَالْأَرْضُ إِلَّا except مَا شَاءَ your Lord رَبُّكَ إِنَّ your Lord رَبُّكَ verily He wants يُرِيدُ (of) what لِمَا (is) the Doer

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

وَأَمَّا الَّذِينَ سُعِدُوا فَيُنَادُونَ فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُوزٍ وَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمْ غَيْرَ مَنقُوصٍ

وَأَمَّا الَّذِينَ سُعِدُوا those who (are) blessed (they) as the الْجَنَّةِ Paradise خَالِدِينَ abiding therein مَا دَامَتِ the heavens السَّمَوَاتُ long as last and the earth وَالْأَرْضُ إِلَّا except مَا شَاءَ your Lord رَبُّكَ عَطَاءٌ a gift without مَجْدُوزٍ as to what مِمَّا doubt in be تَكُ so not an end nothing these people (pagans and polytheists) هَؤُلَاءِ worship يَعْْبُدُونَ they worship إِلَّا but كَمَا as what يَعْْبُدُ worshipped آبَاؤُهُمْ and verily We وَإِنَّا before (them) their fathers مِنْ قَبْلُ shall repay them in full their portion غَيْرَ without مَنقُوصٍ decrease

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ وَإِنَّ كَلَامَنَا لَيُوقِنُهُمْ رَبُّكَ أَعْمَلُهَا إِنَّهُمْ بِمَا يَعْمَلُونَ خَبِيرٌ

وَلَقَدْ ءَاتَيْنَا موسىَ the Book and indeed and had it not been فَاتَّخِذُوا therein but differences arose وَلَوْلَا رَبِّكَ from من that had gone forth before سَبَقَتْ a Word كَلِمَةً for between يَنْتَهُمُ (the case) would have been judged your Lord لَقِيتُمْ them and indeed they لَفِي (are) in شَكٍّ doubt إِنَّكُمْ to and verily وَإِنَّ suspicious مُرِيبٍ concerning it (this Quran) لَنُؤْتِيَنَّهُمْ (when) لَمَّا each (of them) رَبَّكَ will repay them in full أَعْمَلْتُمْ your Lord إِنَّهُمْ their works إِنَّمَا surely He يَعْمَلُونَ of what خَبِيرٌ (is) All-Aware they do

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

فَأَسْتَقِمُّ كَمَا أُمِرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١١﴾ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٢﴾

فَأَسْتَقِمُّ as كَمَا so stand you (Muhammad) firm and straight أُمِرْتُ turn in repentance تَابَ and those who وَمَنْ you are commanded (unto Allah) مَعَكَ with you وَلَا and not تَطْغَوْا transgress إِنَّهُ of what تَعْمَلُونَ verily He (is) All-Seer بِصِيرٌ you do لَا of what تَعْمَلُونَ those who ظَلَمُوا toward الَّذِينَ incline إِلَى and not تَمَسَّكُمُ the Fire النَّارُ lest should touch you وَمَا and not لَكُم protectors أَوْلِيَاءَ any مِّنْ Allah اللَّهُ other than you have مِّنْ دُونِ then لَا ثُمَّ تُنصَرُونَ not لَا then لا تُنصَرُونَ you would be helped وَأَقِمِ and offer الصَّلَاةَ perfectly طَرَفَيِ prayers at the two ends النَّهَارِ (of) the day وَزُلْفًا and in some hours مِّنَ of اللَّيْلِ the night الْحَسَنَاتِ verily إِنَّ the night الْحَسَنَاتِ remove the good deeds يُذْهِبْنَ the evil deeds ذَلِكَ that ذِكْرٌ for the mindful لِلذَّاكِرِينَ (is) a reminder

112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. 114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٢﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهَوَّتْ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَوْا فِيهِ وَكَانُوا ثَجْرِمِينَ ﴿١١٣﴾

وَأَصْبِرْ and be patient فَإِنَّ Allah for verily لَا not يُضِيعُ loses أَجْرَ the reward the مُحْسِنِينَ ﴿١١٢﴾ (of) the good-doers فَلَوْلَا if not كَانَ there before you مِن the generations الْقُرُونِ among you had been أُولُوا persons (having) بَقِيَّةَ wisdom يَتَهَوَّتْ prohibiting (others) عَنِ but إِلَّا the earth الْأَرْضِ in فِي mischief (corruption) الْفَسَادِ from from قَلِيلًا a few مِمَّنْ of those whom أَنْجَيْنَا We saved مِنْهُمْ from among them وَاتَّبَعَ and pursued الَّذِينَ those who ظَلَمُوا they were provided with good things أَتَوْا what wrong مَا in it وَكَانُوا and they were ثَجْرِمِينَ ﴿١١٣﴾ sinners

115. And be patient; verily, Allâh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٥﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُونَ مَخْلُوفِينَ ﴿١١٦﴾ إِلَّا مَنْ رَّحِمَ رَبُّكَ وَلَئِنَّكَ خَلْقُهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٧﴾

وَمَا and not كَانَ your Lord رَبُّكَ لِيُهْلِكَ destroy الْقُرَىٰ the towns بِظُلْمٍ wrongfully وَأَهْلُهَا while their people مُصْلِحُونَ ﴿١١٥﴾

your Lord رَبُّكَ had so willed شَاءَ and if وَلَوْ (were) right-doers
 جَعَلَ nation أُمَّة mankind النَّاسَ He could surely have made
 وَلَا one but not يَزَالُونَ they will cease تَخْلِفِينَ ﴿١١٨﴾ to disagree
 your رَبُّكَ has bestowed His Mercy رَحِمَ him on whom مَن except
 and shall وَلَئِنَّكَ Lord and for that خَلَقَهُمْ He created them
 surely I كَلِمَةُ (of) your Lord رَبِّكَ the Word shall be fulfilled
 جَهَنَّمَ Hell مِن with الْجِنَّةِ jinn وَالنَّاسِ and men أَجْمَعِينَ ﴿١١٩﴾
 all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. 118. And if your Lord had so willed, He could surely, have made mankind one *Ummah* [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

وَكُلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِذِكْرِكَ فِي هَذِهِ الْحَقِّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَعَبْدُهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

the news نَقُصُّ and all that عَلَيْكَ We relate of أَنْبَاءِ to you
 الرُّسُلِ (is) that مَا (of) the Messengers نَحْنُ بِذِكْرِكَ
 and has come to قَوَادِكَ your heart وَجَاءَكَ thereby
 as well as an وَمَوْعِظَةٌ the truth الْحَقِّ in هَذِهِ you
 and admonition وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ for the believers
 and say لِلَّذِينَ لَا to those who يُؤْمِنُونَ do not لَا
 according to مَكَانَتِكُمْ verily إِنَّا We عَمِلُونَ ﴿١٢١﴾ (are)
 acting (in our way) وَانظُرُوا إِنَّا and you wait مُنظِرُونَ ﴿١٢٢﴾ We (too)
 (are) waiting وَلِلَّهِ (belongs) غَيْبُ the Unseen السَّمَوَاتِ and to Allah
 and the earth وَالْأَرْضِ (of) the heavens وَإِلَيْهِ and to Him يُرْجَعُ
 return الْأُمُورُ all of it كُلُّهَا affairs فَعَبْدُهُ so worship Him
 and put your trust وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

you تَعْمَلُونَ ﴿١٢٢﴾ (of) what عَمَّا unaware بِغَيْفٍ your Lord رَبُّكَ is not
(people) do

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ân) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. And you wait ! We (too) are waiting." 123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّءْيَاكَ ءَايَاتِ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

الرَّ Alif-Lam-Ra ءَايَاتِ these (of) الْكِتَابِ (are) the Verses
have sent it down أَنْزَلْنَاهُ verily We the Clear الْمُبِينِ ﴿١﴾ Book
may تَعْقِلُونَ ﴿٢﴾ so that you لَعَلَّكُمْ as an Arabic قُرْآنًا Quran
unto you (O Muhammad) عَلَيْكَ relate نَقُصُّ We نَحْنُ understand
We أَحْسَنَ the best الْقَصَصِ (of) stories بِمَا through what أَوْحَيْنَا
and though هَذَا of this الْقُرْآنَ Quran وَإِنْ you were كُنْتَ
the الْغَافِلِينَ among لَمِنَ before this مِنْ قَبْلِهِ
to his لِأَبِيهِ Joseph يُوسُفُ قَالَ (remember) when إِذْ heedless
I saw (in a dream) رَأَيْتُ verily I إِنِّي O my father! يَا أَبَتِ father
and the moon وَالْقَمَرَ and the sun وَالشَّمْسَ stars كَوْكَبًا eleven
prostrating themselves سَاجِدِينَ ﴿٤﴾ to me لِي I saw them رَأَيْتُهُمْ

Sûrat 12. Yûsuf [(Prophet) Joseph]

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. 3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَلِكَ
يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُرِيكَ نِعَمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

قَالَ he said يَبْنَى O my son! لَا not relate رُءْيَاكَ your vision
عَلَىٰ to إِخْوَتِكَ your brothers فَيَكِيدُوا lest they should
لَكَ plot against you كَيْدًا a plot إِنَّ verily الشَّيْطَانَ Satan
وَكَذَلِكَ (is) an open مُّبِينٌ enemy عَدُوٌّ to man
لِلْإِنْسَانِ and thus وَكَذَلِكَ (is) an open enemy
يَجْنِيكَ your Lord رَبُّكَ will choose you وَيُعَلِّمُكَ and teach you
مِن (of) dreams (and other things) تَأْوِيلِ interpretation الْأَحَادِيثِ
وَرِيَّهُ and perfect نِعَمَتَهُ His Favour عَلَيْكَ on you وَعَلَىٰ and on
آلِ the offspring يَعْقُوبَ (of) Jacob كَمَا just as أَتَمَّهَا He perfected it
عَلَىٰ on أَبَوَيْكَ your two fathers إِبْرَاهِيمَ and Ishâq
وَأِسْحَاقَ Abraham and إِسْحَاقَ (is) All-Knowing عَلِيمٌ your Lord رَبُّكَ verily
إِسْحَاقَ All-Wise

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy! 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحِلُ لَكُمْ وَجْهٌ أَيْكُمُ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

لَقَدْ كَانَ verily كَانَ in في there were Joseph يُوسُفَ and his إِخْوَتِهِ brethren آيَاتٌ signs لِّلسَّائِلِينَ ﴿٧﴾ when إِذْ for those who ask قَالُوا they said and his brother (Benjamin) أَخُوهُ truly Joseph لِيُوسُفُ they said but we وَنَحْنُ than us مِنَّا our father أَبَانَا to إِلَيْنَا (are) dearer أَحَبُّ (is) in لَفِي our father أَبَانَا really إِنَّ a (strong) group عُصْبَةٌ are are ضَلَالٍ error مُّبِينٍ ﴿٨﴾ اقْتُلُوا manifest kill يُوسُفَ Joseph or اطْرَحُوهُ so that-may be given يَبْحِلُ to some (other) land أَرْضًا cast him out لَكُمْ (alone) you (of) your father أَيْكُمُ the favour وَجْهٌ to you (alone) لَكُمْ (of) your father أَيْكُمُ the favour righteous people صَالِحِينَ ﴿٩﴾ and you will be قَوْمًا after that مِنْ بَعْدِهِ and you will be قَوْمًا after that فَالْ قَائِلٌ said قَائِلٌ a speaker مِنْهُمْ of them لَا not قَتَلُوا kill يُوسُفَ Joseph وَأَلْقُوهُ but throw him down فِي in/to غَيَابَتِ bottom الْجُبِّ caravan of السَّيَّارَةِ some بَعْضُ will pick him (of) the well travellers إِنْ if كُنْتُمْ you are فَاعِلِينَ ﴿١٠﴾ doing

7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

قَالُوا يٰأَبَانَا مَا لَكَ لَا تَأْمَرُنَا عَلَىٰ يُوسُفَ وَإِنَّا لَكُلِّهِ لَنَصْهَوْنَ ﴿١١﴾ أَرْسَلَهُ مَعَنَا خَدًّا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي يَتَحَرَّضُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

قَالُوا يَا أَبَانَا O our father! why لَكَ you لَا not تَأْمَنَّا
 trust us عَلَى with يُوسُفَ Joseph وَإِنَّا when we are indeed لَهٗ his
 نَتَّصِحُونَ ﴿١١﴾ well-wishers أَرْسِلْهُ send him مَعَنَا with us غَدًا
 and verily يَرْتَع tomorrow وَيَلْعَب to enjoy himself وَإِنَّا and play
 لَهٗ we قَالَ will take care لِحَفِظُونَهُ ﴿١٢﴾ He (Jacob) said إِنِّي
 truly I لَيَحْزَنُنِي that تَذْهَبُوا أَن it saddens me you should take away
 هِمَّ him وَأَخَافُ and I fear أَن lest يَأْكُلَهُ should devour him الذِّئْبُ
 a wolf وَأَنْتُمْ while you عَنْهُ of him غَفُلُونَ ﴿١٣﴾ (are) careless قَالُوا
 if they said لَئِنْ أَكَلَهُ a wolf الذِّئْبُ devours him وَنَحْنُ a wolf
 عُصْبَةٌ (are) a strong group إِنَّا إِنْكَا surely we لَنَخْشِرُونَهُ ﴿١٤﴾
 (are) the losers فَلَمَّا they went away ذَهَبُوا with him وَاجْتَمَعُوا
 and they all agreed أَن to يَجْعَلُوهُ put him down فِي in غِيَبَتِ the
 bottom of the well لِحِطِّ (of) the well وَأَوْحَيْنَا and We revealed إِلَيْهِ
 لَنُنَبِّئَهُمْ indeed you shall (one day) inform them بِأَمْرِهِمْ
 هَذَا this وَهُمْ when they لَا not يَشْعُرُونَ ﴿١٥﴾ know (you)

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَاءَ آبَاهُمْ عِشَاءَ يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ
 وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءَهُ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
 فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

وَجَاءَ آبَاهُمْ and they came to أَبَاهُمْ their father عِشَاءَ in the early part of
 the night يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا O our father إِنَّا
 went ذَهَبْنَا verily we نَسْتَبِقُ racing with one another وَتَرَكْنَا
 we left يُوسُفَ Joseph عِنْدَ by مَتَاعِنَا our belongings فَأَكَلَهُ

devoured him اَلذِّئْبُ a wolf وَمَا and not أَنْتَ you بِمُؤْمِنٍ truthful صَادِقِينَ ﴿١٧﴾ we are وَلَوْ us even when نَا believe
 وَجَاءَهُ عَلَى and they brought on قَبِيلِهِ (stained) بِدَمٍ his shirt
 have made سَوَّكَتَ nay, but بَلْ he said قَالَ false كَذِبٍ blood
 so فَصَبَّرَ a tale أَمْرًا your yourselves أَنْفُسَكُمْ for you لَكُمْ up
 and it is Allah (Alone) وَاللَّهُ (is) most fitting جَمِيلٌ patience
 اَلْمُسْتَعَانُ Whose help can be sought عَلَى against مَا what نَصِفُونَ ﴿١٨﴾
 you assert

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your yourselves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلُومًا قَالَ يَبْنَشْرِي هَذَا غُلْمٌ وَأَسْرُوهُ بِضْعَةَ وَاللَّهِ عَلَيْهِ بِمَا يَعْمَلُونَ ﴿١٦﴾
 وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿١٧﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
 لَا مَرَائِيءَ أَكْرَمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ
 تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

and there came سَيَّارَةٌ a caravan of travellers
 (and) he let down فَأَرْسَلُوا their water-drawer وَارِدَهُمْ so they sent
 what good يَبْنَشْرِي he said قَالَ his bucket (into the well) دَلُومًا
 as غُلْمٌ this news هَذَا (is) a boy وَأَسْرُوهُ بِضْعَةَ so they hid him
 (was) the All-Knower عَلَيْهِ and Allah وَاللَّهُ merchandise (a slave)
 بِمَا يَعْمَلُونَ of what they did وَشَرَوْهُ and they sold him بِثَمَنٍ
 and وَكَانُوا for a number دَرَاهِمَ Dirhams مَعْدُودَةٍ a low
 those not concerned of the الزَّاهِدِينَ ﴿١٧﴾ about him فِيهِ they were
 وَقَالَ and said الَّذِي he (the man) who اشْتَرَاهُ bought
 make أَكْرَمِي to his wife مِصْرَ Egypt لَا مَرَائِيءَ from him
 he will يَنْفَعَنَا that أَنْ maybe عَسَى his stay مَثْوَاهُ comfortable

as a son وَلَدًا we shall adopt him نَتَّخِذُهُ or أَتَى profit us the land الْأَرْضِ in Joseph يُوسُفَ We established مَكَّنَّا and thus وَلِنُعَلِّمَهُ the interpretation مِنْ تَأْوِيلِ that We might teach him عَلَيْنَا has full power and control غَالِبٌ and Allah وَاللَّهُ (of) events أَكْثَرُ but وَلَكِنَّ His Affairs أَمْرِهِ over (of) men لَا يَعْلَمُونَ not know ﴿١٩﴾

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did. 20. And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٠﴾ وَرَاودَتْهُ أَلْيَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَّقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

his full manhood أَشُدَّهُ he attained بَلَغَ and when لَمَّا and knowledge (the حُكْمًا wisdom We gave him ءَاتَيْنَاهُ the الْمُحْسِنِينَ We reward نَجْزِي and thus وَكَذَلِكَ Prophethood) he هُوَ she who أَلْيَىٰ and sought to seduce him وَرَاودَتْهُ good-doers (was) فِي in بَيْتِهَا her house عَنْ نَفْسِهِ about himself وَعَلَّقَتْ come on هَيْتَ and said وَقَالَتْ the doors الْأَبْوَابَ and she closed لَكَ O you! قَالَ he said مَعَاذَ I seek refuge in اللَّهُ Allah إِنَّهُ he made أَحْسَنَ (is) my master رَبِّي truly, he (your husband) be يُفْلِحُ will not لَا verily إِنَّهُ my stay مَثْوَايَ agreeable the wrong-doers الظَّالِمُونَ ﴿٢١﴾ successful

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good. See the footnote of V.9:120). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come

on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

وَلَقَدْ هَمَّتْ يَوْهُ وَهَمَّ بِهَا لَوْلَا أَنَّ رَمَا بُرْهَنَ رَبُّهُ كَذَلِكَ لَنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَيْصَمُ مِنْ دُبُرٍ وَالْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

and he would him يَوْهُ she did desire هَمَّتْ and indeed وَلَقَدْ he (that) رَمَا had not لَوْلَا to her desire بِهَا have inclined thus (it was) كَذَلِكَ (of) his Lord رَبُّهُ the evidence seen بُرْهَنَ thus (it was) كَذَلِكَ (of) his Lord رَبُّهُ the evidence seen لَنَصْرِفَ عَنْهُ the evidence seen السُّوءَ and the evidence seen evil وَالْفَحْشَاءَ evil (one) of مِنْ surely he was إِنَّهُ and illegal sexual intercourse so they sincere وَاسْتَبَقَا sincere Our slaves الْمُخْلَصِينَ ﴿٢٤﴾ and she tore وَقَدَّتْ the door الْبَابَ raced with one another to قَيْصَمُ and she tore وَقَدَّتْ the door الْبَابَ raced with one another to مِنْ his shirt دُبُرٍ the back دُبُرٍ the back and they both found الْفَيَا and they both found سَيِّدَهَا her lord (i.e. her husband) لَدَا her lord (i.e. her husband) at الْبَابِ the door قَالَتْ she said مَا she said جَزَاءُ what is (of) him مَنْ the recompense (punishment) أَرَادَ (of) him مَنْ the recompense (punishment) أَرَادَ intended بِأَهْلِكَ against your wife سُوءًا an evil design إِلَّا an evil design intended أَنْ يُسْجَنَ that يُسْجَنَ that or عَذَابٌ or عَذَابٌ or أَلِيمٌ torment أَلِيمٌ torment أَنْ يُسْجَنَ that يُسْجَنَ that or عَذَابٌ or عَذَابٌ or أَلِيمٌ torment أَلِيمٌ torment a painful

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves. 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَيْصَمُ قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَتْ قَيْصَمُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَمَا قَيْصَمُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يَوْسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

that sought to seduce رَوَدَنِي it was she هِيَ he (Joseph) said قَالَ
 a witness شَاهِدٌ and bore witness وَشَهِدَ about myself عَنْ نَفْسِي me
 his قَيْصُومُ it be (that) كَانَ if إِنَّ her household أَهْلِهَا of مِّنْ
 then she speaks فَصَدَقَتْ the front قُبُلِي from مِّنْ is torn قُدِّ shirt
 but if وَإِن the liars الْكَذِبِينَ ﴿١٦﴾ (is) of مِّنْ and he وَهُوَ the truth
 the back دُبُرِ from مِّنْ is torn قُدِّ his shirt قَيْصُومُ it be (that) كَانَ
 فَكَذَبَتْ then she has told a lie وَهُوَ and he مِّنْ (is) of الصَّادِقِينَ ﴿١٧﴾
 his قَيْصُومُ he (her husband) saw رَمَا so when فَلَمَّا the truthful
 (Joseph's) shirt قُدِّ torn مِّنْ from دُبُرِ the back قَالَ he said إِنَّهُ
 certainly إِنَّ your plot (O women) كَيْدِكُنَّ of مِّنْ surely, it is
 turn أَعْرِضْ O Joseph! يُوسُفُ ﴿١٨﴾ (is) mighty عَظِيمٌ your plot كَيْدَكُنَّ
 and ask (O woman) forgiveness وَاسْتَغْفِرِي this هَذَا from عَنْ away
 لِّذُنُوبِكُ for your sin إِنَّكِ were كُنْتِ of الْخَاطِئِينَ ﴿١٩﴾
 the sinful

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So when he (her husband) saw his [Yûsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

﴿٢٠﴾ وَقَالَ يَسُوءُ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٢١﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٢٢﴾

﴿٢٠﴾ وَقَالَ the city الْمَدِينَةِ in فِي women يَسُوءُ and said
 her young فَتْنَهَا is seeking to seduce تُرَاوِدُ (of) Al-Aziz الْعَزِيزِ wife
 he filled her شَغَفَهَا indeed قَدْ about himself عَنْ نَفْسِهِ man (slave)
 error ضَلَالٍ in فِي we see her لَنَرَاهَا verily إِنَّا with love حُبًّا
 of their بِمَكْرِهِنَّ she heard سَمِعَتْ so when فَلَمَّا plain ﴿٢١﴾
 and prepared وَأَعْتَدَتْ for them إِلَيْهِنَّ she sent أَرْسَلَتْ accusation

one وَجَدُوْهُ each كُلِّ and she gave وَأَنْتِ a banquet مُشْكَا for them
 come أَخْرَجَ and said (to Joseph) وَقَالَتْ a knife سِكِّينَا of them يَتَنَّهُنَّ
 أَكْبَرَتْ they saw him رَأَيْنَهُ then, when فَلَمَّا before them عَلَيْنَهُنَّ out
 and cut (in their وَقَطَعْنَ they exalted him (at his beauty)
 forbidd حَسْبُ and they said وَقُلْنَ their hands أَيْدِيَهُنَّ astonishment)
 this (is) هَذَا none إِنَّ a man بَشَرًا this (is) هَذَا not مَا Allah!
 a noble مَلَكٌ but كَرِيمٌ ﴿٣٠﴾

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكُونَنَّ مِنَ الصَّغِيرِينَ ﴿٣١﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْنَهُنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ ﴿٣٢﴾

you did blame لُمْتُنَنِي whom الَّذِي this is he فَذَلِكُنَّ she said قَالَتْ
 I sought to seduce رَوَدْتُهُ and indeed وَلَقَدْ about him فِيهِ me (for his love)
 seduce عَنْ نَفْسِهِ him فَاسْتَعْصَمَ but he refused وَلَئِنْ and now if لَّمْ يَفْعَلْ
 he shall certainly لَيَكُونَنَّ I order him ءَامُرُهُ what مَا he did not do
 (one) of الصَّغِيرِينَ ﴿٣١﴾ and will be وَلَيَكُونَنَّ be cast into prison
 O my Lord! رَبِّ he said قَالَ those who are disgraced
 they invite يَدْعُونَنِي than what مِمَّا to me إِلَيَّ (is) dearer أَحَبُّ prison
 from me عَنِّي you turn away تَصْرِفْ unless وَإِلَّا to it إِلَيْهِ me
 كَيْدَهُنَّ their plot أَصْبُ I will feel inclined إِلَيْنَهُنَّ towards them وَأَكُنَّ
 the ignorant الْجَاهِلِينَ ﴿٣٢﴾ (one) of مِنَّ and be

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾ ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُتُهُمْ حَتَّى جِئَ ﴿٣٤﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٥﴾

فَاسْتَجَابَ his Lord رَبُّهُ his invocation لَهُ so answered
He turned away عَنْهُ from him كَيْدَهُمْ their plot إِنَّهُ Verily He هُوَ
السَّمِيعُ the All-Hearer (is) the All-Knower الْعَلِيمُ ﴿٣٣﴾ ثُمَّ then
they had seen رَأَوْا what مَا after مِنْ بَعْدِ to them لَهُمْ appeared
الآيَاتِ the proofs (of his innocence) لَيْسَجُتُهُمْ to imprison him حَتَّى
for جِئَ ﴿٣٤﴾ a time وَدَخَلَ and there entered مَعَهُ with him السِّجْنَ
the prison فَتَيَانٍ two young men قَالَ said أَحَدُهُمَا one of them إِنِّي
I verily I أَرَانِي I saw myself (in a dream) أَعْصِرُ pressing خَمْرًا
I saw أَرَانِي verily I إِنِّي the other الْآخَرُ and said وَقَالَ
myself (in a dream) أَحْمِلُ carrying فَوْقَ on رَأْسِي my head خُبْرًا
bread تَأْكُلُ were eating الطَّيْرُ birds مِنْهُ thereof نَبِّئْنَا (they said)
inform us بِتَأْوِيلِهِ of the interpretation of this إِنَّا verily we think you
the good-doers الْمُحْسِنِينَ ﴿٣٥﴾ (to be) (one) of مِنْ

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٦﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي ابْرَهِيمَ وَاسْحَقَ وَيَعْقُوبَ مَا كَانَا لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنَ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٧﴾

قَالَ he said لَا not يَأْتِيَكُمَا food طَعَامٌ will come to you of its بِأَوَّلِيهِ I will inform you but يَنَاقُكُمَا your provision it (the food) comes to يَأْتِيَكُمَا that أَن before قَبْلُ interpretation of that which عَلَّمَنِي (is) of that which رَبِّي has taught me this ذَلِكُمَا you the religion مِلَّةَ I have abandoned تَرَكْتُ verily I إِنِّي my Lord قَوْمِ (of) a people لَا not يُؤْمِنُونَ that believe بِاللَّهِ in Allah وَهُمْ and they بِالْآخِرَةِ in the Hereafter هُمْ (they) كَافِرُونَ ﴿٣٧﴾ (are) the religion مِلَّةَ and I have followed وَاتَّبَعْتُ disbelievers and Jacob وَيَعْقُوبُ and Isaac وَإِسْحَاقَ Abraham (of) my fathers مَا not كَانَتْ it is لَنَا for us أَن that تُشْرِكَ we attribute any (is) from مِن this ذَلِكَ anything to Allah مِنَ شَيْءٍ partners فَضْلُ the Grace اللَّهُ (of) Allah عَلَيْنَا to us وَعَلَى and to النَّاسِ most أَكْثَرُ but وَلَكِنَّ mankind لَا (of) mankind not يَشْكُرُونَ ﴿٣٨﴾ thank

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'anyûn* of Egypt who were polytheists and used to worship sun and other false deities). 38. "And I have followed the religion of my fathers, — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

يَصْحَبِي السِّجْنِ ۖ أَزْيَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَرَأَيْتَ إِلاَّ أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلاَّ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلاَّ إِيَّاهُ ۚ ذَلِكَ الَّذِينَ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

يَصْحَبِي السِّجْنِ O my two companions! أَزْيَابٌ (of) the prison (are) خَيْرٌ different مُتَفَرِّقُونَ many lords (gods)? أَرَأَيْتَ or اللَّهُ the Irresistible ﴿٣٩﴾ the One أَلَوْحُدُ Allah مَا not تَعْبُدُونَ besides Him إِلَّا but أَسْمَاءَ you worship

سَمَيْتُمُوهَا and أَنْتُمْ you which you have named (forged) وَمَا بَأْسُكُمْ for it يَا Allah ﷻ has sent down أَنْزَلَ not يَا your fathers but مِنْ any سُلْطَانٍ authority إِنَّ (is) not الْحُكْمُ the command إِلَّا the commandُ that none أَلَّا He has commanded أَمَرَ for Allah ﷻ the الْقِيَمُ (is) religion ذَلِكَ that Him alone but إِتَاهُ worship إِلَّا (true) straight وَلَكِنْ but أَكْثَرُ most أَتَانِيسَ men لَا not يَعْلَمُونَ ﴿١١﴾ know

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? 40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

بِصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ. قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿١١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَنَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿١٢﴾

بِصَاحِبِي السِّجْنِ O two companions أَمَّا (of) the prison أَحَدُكُمَا as for one of you فَيَسْقِي he will serve رَبَّهُ for his master خَمْرًا wine وَأَمَّا الْآخَرُ and as for the other فَيُصَلَّبُ he will be crucified فَتَأْكُلُ the birds الطَّيْرُ and will eat from his head قُضِيَ thus is the case judged concerning it فِيهِ which the case الَّذِي the case تَسْتَفْتِيَانِ you he said وَقَالَ both did inquire and he said لِلَّذِي to the one whom he ظَنَّ knew/thought أَنَّهُ to be نَاجٍ saved مِنْهُمَا of them اذْكُرْنِي but made mention me عِنْدَ your master (king) رَبِّكَ your master (king) فَتَأْكُلُ his Satan الشَّيْطَانُ him forget ذِكْرَ to mention (it to) رَبِّهِ his master (king) فَلَبِثَ in the prison السِّجْنِ in so he (Joseph) stayed بِضْعَ a few (more) سِنِينَ ﴿١٢﴾ years

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." 42. And he said to the one whom he knew to be

saved: "Mention me to your lord." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ كَثِيرٌ لِّلرُّءْيَا تَعْبُرُونَ ﴿١٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿١٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٥﴾

I saw أَرَى verily I إِنِّي the king (of Egypt) الْمَلِكُ and said وَقَالَ whom سَبْعَ (in a dream) seven بَقَرَاتٍ cows سِمَانٍ fat يَأْكُلُهُنَّ and seven سَبْعَ lean ones عِجَافٌ were devouring وَسَبْعُ and seven سُنبُلَاتٍ green خُضْرٍ ears of corn وَأُخَرَ (seven) others يَابِسَاتٍ and (seven) others dry my dream رُؤْيَايَ explain to me أَفْتُونِي in my dream if it be that you can interpret dreams. 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٦﴾ قَالَ تَزْعُمُونَ سَبْعَ سِنِينَ دَابًّا فَاصْصَدْتُمْ فَذَرُونِي فِي سُنْبُلِيهِ إِذْ لَا قَلِيلًا مِّمَّا نَأْكُلُونَ ﴿١٧﴾

يُوسُفُ Joseph (He said) أَيُّهَا O الصِّدِّيقُ the man of truth أَفَتَنَا
fat cows سَمَانِ seven of سَبْعِ explain to us (the dream)
يَأْكُلُهُنَّ were devouring them سَبْعِ seven عِجَافَ lean ones وَسَبْعِ
and (of) seven سُبُلَكُنَّ and (of) seven خُضْرَ green وَأُخْرَ (seven) and
يَكْبَسُنَّ others لَعَلِّي that I may return إِلَى to النَّاسِ the people
He (Joseph) قَالَ know لَعَلَّهُمْ so that they may people
as usual دَابَّا years سَبْعِ for seven سَبْعِ you shall sow
you shall فَذَرُوهُ (the harvest) which you reap حَصَدْتُمْ and that فَا
of it which قَلِيلًا except إِلَّا ears سُبُلِهِ in فِي leave it
you may eat تَأْكُلُونَ ﴿١٧﴾

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." 47. [Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْتَصِنُونَ ﴿١٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِصُونَ ﴿١٩﴾ وَقَالَ الْمَلِكُ أَتَنْتَنِي بِهَذَا فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَافٍ عَلَيْهِنَّ ﴿٢٠﴾

ثُمَّ يَأْتِي then يَأْتِي will come مِنْ بَعْدِ after ذَلِكَ that سَبْعِ seven شِدَادٌ hard (years) you have laid قَدَّمْتُمْ what مَا which will devour يَأْكُلْنَ hard (years) of that مِمَّا a little قَلِيلًا except إِلَّا for them لَهُنَّ by in advance will يَأْتِي then ثُمَّ you have guarded (stored) تَحْتَصِنُونَ ﴿١٨﴾ which will يَأْتِي in which فِيهِ a year عَامٌ that ذَلِكَ after مِنْ بَعْدِ come يَعْرِصُونَ ﴿١٩﴾ and in which وَفِيهِ the people النَّاسُ have abundant rain the king الْمَلِكُ and said وَقَالَ they will press (wine and oil) أَتَنْتَنِي the king الرَّسُولُ came to him جَاءَهُ but when فَلَمَّا him بِهَذَا bring to me your رَبِّكَ to إِلَى return ارْجِعْ he (Joseph) said قَالَ messenger lord (master) فَسْأَلْهُ and ask him مَا what بَالُ the النِّسْوَةِ happened to

the women **الَّتِي** who **فَقَطَّعْنَ** cut **أَيْدِيَهُنَّ** their hands **إِنَّ** surely **رَبِّي** (is) Well-Aware **عَلِيمٌ** of their plot **يَكِيدُهُنَّ** my Lord (Allah)

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتَنِي يُوسُفُ عَنْ نَفْسِهِ قُلْتُ حَسْبُ اللَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنْ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

you **رَاوَدْتَنِي** when **إِذْ** (was) your affair **خَطْبُكَ** what **مَا** he said **قَالَ** the **عَنْ نَفْسِهِ** about himself **يُوسُفُ** Joseph did seek to seduce **قُلْتُ** we know **عَلِمْنَا** not **مَا** Allah **لَّهُ** forbid **حَسْبُ** women said of **الْعَزِيزِ** the wife **امْرَأَتُ** said **قَالَتِ** evil **مِنْ سُوءٍ** against him (it was) I **أَنَا** the truth **الْحَقُّ** is manifest **حَصْحَصَ** now **الْقَنْ** Al-Aziz and **رَاوَدْتُهُ** about himself **عَنْ نَفْسِهِ** (who) sought to seduce him **وَإِنَّهُ** in order that **ذَلِكَ** the truthful **الصَّادِقِينَ** (is) surely of **لَمِنَ** he betrayed him **أَخُنْتُ** not **لَمْ** that I **أَنِّي** he (Al-Aziz) may know that **لِيَعْلَمَ** **بِالْغَيْبِ** in secret **وَأَنَّ** and that **اللَّهُ** Allah **لَا** not **يَهْدِي** guides **كَيْدَ** (of) the betrayers **الْخَائِنِينَ** the plot

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily, Allâh guides not the plot of the betrayers.

﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ استَخْلَصْتُهُ لِنَفْسِي فَلَمَّا كَلَّمْتُه قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا

﴿٥٣﴾ وَمَا أُبْرِئُ and not أُبْرِئُ I free نَفْسِي myself إِنَّ verily النَّفْسَ the self لَأَمَّارَةٌ (is) inclined بِالسُّوءِ to evil إِلَّا except مَا when رَحِمَ my Lord رَبِّي verily إِنَّ my Lord رَبِّي bestows His Mercy the الْمَلِكُ and said وَقَالَ Most Merciful ﴿٥٤﴾ رَحِيمٌ (is) Oft-Forgiving king أَتُتُونِي that I may attain him استَخْلَصْتُهُ him بِهِ bring to me لِنَفْسِي that I may attach him to my person he said قَالَ he spoke to him كَلَّمْتُ then when فَلَمَّا to my person high in rank مَكِينٌ (are) with us لَدَيْنَا this day الْيَوْمَ verily you إِنَّكَ أَمِينٌ ﴿٥٥﴾ and fully trusted وَقَالَ he said اجْعَلْنِي set me عَلَى over خَزَائِنِ the storehouses الْأَرْضِ (of) the land إِنِّي verily I حَفِيظٌ (will) guard (them) with full knowledge ﴿٥٥﴾ عَلَيْهَا

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَكَذَلِكَ thus مَكَّنَّا لِيُوسُفَ We gave full authority فِي to Joseph in الْأَرْضِ the land يَتَّبِعُوا to take possession مِنْهَا therein حَيْثُ as when نُصِيبُ he likes بِرَحْمَتِنَا Our Mercy مَنْ of Our Mercy نَشَاءُ or where We make to be lost وَلَا and not نُضِيعُ We will نَشَاءُ whom أَجْرُ the reward الْمُحْسِنِينَ (of) the good-doers وَلَا أَجْرُ (of) the reward الْآخِرَةِ (is) better خَيْرٌ (of) the Hereafter لِلَّذِينَ (is) better

وَمَنْتُوا who believe وَكَانُوا and used to يَتَّقُونَ ﴿٥٧﴾ fear (Allah) وَجَاءَ and they entered فَدَخَلُوا Joseph's يُوسُف brothers إِخْوَهُ and came عَلَيْهِ him عَلِيهِ but they وَهُمْ he recognized them فَعَرَفَهُمْ unto him مُنْكَرُونَ ﴿٥٨﴾ recognized not

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yûsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتَأْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِندِي وَلَا تَقْرَبُونَنِي ﴿٦٠﴾ قَالُوا سَرْوُدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

وَلَمَّا and when جَهَّزَهُمْ he had furnished them with بِجَهَّازِهِمْ of yours لَّكُمْ a brother أَخٍ bring me أَتَأْتُونِي he said قَالَ their provisions that I لَّكُمْ from أَبِيكُمْ your father أَلَا do not تَرَوْنَ see you أَنِّي that I the best خَيْرُ and that I (am) وَأَنَا measure الْكَيْلَ give full أُوْفِي of the hosts الْمُنْزِلِينَ ﴿٥٩﴾ (of) the hosts أَتَأْتُونِي you bring to me but if لَّمْ not تَأْتُونِي you bring to me him فَلَا there (shall be) no كَيْلَ measure لَّكُمْ for you عِندِي they said وَلَا nor تَقْرَبُونَنِي ﴿٦٠﴾ you shall come near me قَالُوا they said سَرْوُدُ we shall try to get permission عَنْهُ for him أَبَاهُ (from) his father وَإِنَّا shall do it لَفَاعِلُونَ ﴿٦١﴾ and verily we

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

إِنَّمَا has been returned رُدَّتْ our money يَضَعُنَا this desire هَٰذِهِ
 and وَنَمِيرُ to us أَهْلَنَا and we shall get food for وَنَحْفَظُ our family
 and add more وَنَزِدَا our brother أَخَانَا we shall guard
 quantity كَيْلُ this (of) camels' load ذَٰلِكَ بَعِيرٌ measure
 with مَعَكُمْ send him أُرْسِلْهُ I will not لَنْ he said قَالَ (is) easy
 you حَتَّى until تَوَثُّونَ you give to me مَوْثِقًا a solemn oath
 that you will bring back to me لَأُتَيْنِي Allah's Name اللَّهُ (from) in
 him إِلَّا unless أَنْ (that) يُحَاطَ (are) surrounded بِكُمْ
 their مَوْثِقَهُمْ they gave him مَآثُورُهُ and when فَلَمَّا yourselves
 we نَقُولُ what مَا over عَلَى Allah اللَّهُ he said قَالَ solemn oath
 (is) Trustee كَيْلُ have said

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أُلْحَقْتُكُمْ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٦﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَبْعَثُونَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٧﴾

وَقَالَ يَبْنَى and he said قَالَ لَا O my sons! تَدْخُلُوا enter مِنْ by
 بَابٍ gate وَاحِدٍ one but enter مِنْ by أَبْوَابٍ gates مُتَفَرِّقَةٍ
 different وَمَا أُغْنِي عَنْكُمْ I avail عَنْكُمْ you مِنَ اللَّهِ against اللَّهُ
 Allah مِنْ any شَيْءٍ thing إِنْ أُلْحَقْتُكُمْ verily اللَّهُ the decision (rests) إِلَّا
 only اللَّهُ with Allah عَلَيْهِ in Him تَوَكَّلْتُ I put my trust وَعَلَيْهِ
 all those that put فَلْيَتَوَكَّلِ let put their trust الْمُتَوَكِّلُونَ ﴿٦٦﴾
 trust وَلَمَّا and دَخَلُوا they entered مِنْ حَيْثُ from where أَمَرَهُمْ

ordered them أَوْهُمْ their father مَا did not كَانَتْ (was) يُعْنَى the least اِنْ شَاءَ in مِنْ Allah اَللّٰهُ against مِّنْ them عَنْهُمْ it avail إِلَّا but حَاجَةً it was a need فِيْ نَفْسِ (of) inner-self يَعْقُوبَ Jacob's was endowed لَهُ and verily he وَلَئِنْ which he discharged فَضْلَهَا عَلَيْهِ with knowledge لِمَا because عَلَّمْنَاهُ We had taught him وَلَكِنْ but أَكْثَرُ النَّاسِ most men لَا يَعْلَمُونَ ﴿٦٧﴾ know

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ قَالَ إِنَّ أَخَاكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾ فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَابَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُيَرُ إِنَّكُمْ لَسَرِقُونَ ﴿٦٩﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٠﴾ قَالُوا تَفْقَدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧١﴾

وَلَمَّا and when دَخَلُوا they went in عَلَى يوسف before أَوْى he betook إِلَى أَخِيهِ to himself أَخَاكَ his brother قَالَ and said إِنَّ أَنَا verily أَنَا I (am) أَخَاكَ your brother فَلَا so not تَبْتَئِسْ grieve بِمَا for what كَانُوا they used يَعْمَلُونَ ﴿٦٨﴾ to do فَلَمَّا so when جَهَّزَهُمْ he had furnished them forth بِجَهَّازِهِمْ with their provision جَعَلَ السِّقَابَةَ he put فِي the bowl رَحْلِ أَخِيهِ into his brother's bag ثُمَّ أَذَّنَ then مُؤَذِّنٌ cried أَتَتْهَا O you آلُيَرُ a crier (in) the caravan إِنَّكُمْ surely you لَسَرِقُونَ ﴿٦٩﴾ they said قَالُوا (are) thieves وَأَقْبَلُوا that you تَفْقَدُونَ ﴿٧٠﴾ what is it? مَاذَا turning towards عَلَيْهِمْ them صَوَاعَ we have lost تَفْقَدُ the bowl قَالُوا have lost وَلِمَن جَاءَ (of) the king الْمَلِكِ who produces بِهِ and for him حِمْلُ بَعِيرٍ (is) a load (of) camel وَأَنَا and I زَعِيمٌ by it ﴿٧١﴾ will be bound

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" 71. They, turning towards them, said: "What is it that you have lost?" 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٢﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٣﴾ قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٤﴾ بَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاةِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاةِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٥﴾

قَالُوا you know تَاللّٰهِ indeed لَقَدْ by Allah they said we came not جِئْنَا to make mischief لِنُفْسِدَ in the land الْأَرْضِ وَمَا and not كُنَّا we سَارِقِينَ ﴿٧٢﴾ (are) thieves قَالُوا they said فَمَا you جَزَاؤُهُ if (shall be) the penalty of him إِنْ كُنْتُمْ you كَاذِبِينَ ﴿٧٣﴾ (are) liars قَالُوا they said جَزَاؤُهُ his penalty مَنْ وَجَدَ who his رَحْلِهِ in it is found فَهُوَ his bag then it جَزَاؤُهُ the punishment كَذَلِكَ thus نَجْزِي we punish الظَّالِمِينَ ﴿٧٤﴾ in their bags بِأَوْعِيَّتِهِمْ so he began (the search) بَدَأَ wrong-doers قَبْلَ وَعَاةِ the bag أَخِيهِ (of) his brother ثُمَّ then اسْتَخْرَجَهَا he brought it out مِنْ وَعَاةِ of أَخِيهِ his brother's كَذَلِكَ thus كِدْنَا We plan لِيُوسُفَ did Joseph مَا for كَانِ not he could يَأْخُذَ take أَخَاهُ his brother فِي by دِينِ the law الْمَلِكِ (of) the king إِلَّا except أَنْ that يَشَاءَ Allah نَرْفَعُ We will وَفَوْقَ whom نَشَاءُ degrees ذِي all but عِلْمٍ knowledge عَلِيمٌ ﴿٧٥﴾ (is) the All-Knowing

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yûsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yûsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn*

(wrongdoers)!" 76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ. وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ ﴿٧٦﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

﴿قَالُوا﴾ they said *إِن* if *يَسْرِقْ* he steals *فَقَدْ* verily *سَرَقَ* did steal *أَخٌ* a brother *لَّهُ* of his *مِنْ قَبْلُ* before *فَأَسْرَهَا* but *لَمْ* himself *وَلَمْ* in *نَفْسِهِ* Joseph *يَوْسُفُ* these things did keep *يُبْدِهَا* revealing (the secrets) *لَهُمْ* to them *قَالَ* he said *أَنْتُمْ* you *شَرُّ* (are) in worst case *مَكَانًا* and Allâh *اللَّهُ* *أَعْلَمُ* knows best *يَا أَيُّهَا* they said *قَالُوا* you assert *تَصِفُونَ* of what (the truth) *يَا أَيُّهَا* O *الْعَزِيزُ* mighty one *إِنَّ* verily *لَهُ* he has *أَبًا* father *شَيْخًا* old *كَبِيرًا* very *فَخُذْ* so take *أَحَدَنَا* one of us *مَكَانَهُ* in his place *إِنَّا* indeed we *نَرَاكَ* think you *مِنْ* (are) (one) of *الْمُحْسِنِينَ* the good-doers

77. They [Yûsuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!" 78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers. See the footnote of V.9:120)."

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ﴾ ﴿٧٧﴾ فَلَمَّا أَسْتَيْفَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ ﴿٧٨﴾

we should take **تَأْخُذَ** that **أَنْ** Allah **اللَّهُ** forbid **مَعَاذَ** he said **قَالَ**
 our property **مَتَعَنَا** we found **وَجَدْنَا** him **مَنْ** (anyone) but **إِلَّا**
 (should be) **عِنْدَهُ** then **إِذَا** indeed we **إِنَّا** with him **لَظَالِمُونَ** ﴿٧٧﴾
 of him **مِنْهُ** they despaired **اَسْتَيْسَسُوا** so when **فَلَمَّا** wrong-doers
خَلَصُوا they held a conference **فِيئَاتٍ** in private **قَالَ** said **كَبِيرُهُمْ**
 that **أَنْتَ** know you **تَعْلَمُوا** did not **أَلَمْ** the eldest among them
 an oath **مَوْثِقًا** from you **عَلَيْكُمْ** took **أَخَذَ** indeed **قَدْ** your father
يَمِنْ in **اللَّهُ** Allah's Name **وَمِنْ قَبْلُ** and before **مَا** this **قَرِطُئِهِ** you
 therefore will **فَلَنْ** Joseph **يُوسُفَ** with **فِي** did fail in your duty
 me **لِي** permits **يَاذَنْ** until **حَتَّى** this land **الْأَرْضَ** I leave **أَبْرَحَ** never
 and **وَهُوَ** my case **لِي** Allah **اللَّهُ** decides **بِحُكْمٍ** or **أَوْ** my father
 of the judges **الْمُتَكِبِينَ** (is) the Best **خَيْرُ** He

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrongdoers)."
 80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾
 وَشَلَّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِمْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
 فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

O our **يَا أَبَانَا** and say **فَقُولُوا** your father **إِلَىٰ** to **آبَائِكُمْ** return **أَرْجِعُوا**
 and not **وَمَا** has stolen **سَرَقَ** your son **ابْنُكَ** verily **إِنَّكَ** father
 we **عَلَّمَنَا** according to what **بِمَا** except **إِلَّا** we testify **شَهِدْنَا**
حَافِظِينَ the Unseen **لِلْغَيْبِ** we could **كُنَّا** and not **وَمَا** know
 we have **كُنَّا** where **الْقَرْيَةَ** the town **الَّتِي** and ask **وَشَلَّ** be guardians
 we **أَقْبَلْنَا** which **الَّتِي** and the carvan **وَالْعِمْرَ** in it **فِيهَا** been
 (are) telling the **لَصَادِقُونَ** and indeed we **وَإِنَّا** in **فِيهَا** returned
قَالَ truth **فَلْ** he said **بَلْ** but **سَوَّلَتْ** have beguiled **لَكُمْ** you **أَنْفُسُكُمْ**
جَمِيلٌ so patience **فَصَبْرٌ** (into) something **أَمْرًا** your ownelves

bring to يَأْتِينِي will أَن Allah الله maybe عَسَى (is) most fitting
(is) the الْعَلِيمُ He هُوَ truly He إِنَّهُ all جَمِيعًا them بِهِ me
the All-Wise الْحَكِيمُ All-Knowing

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."

وَنَوَلَّى عَنْهُمْ وَقَالَ يَتَاسَفَى عَلَى يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨١﴾ قَالُوا تَاللَّهِ تَفْتَوُا
تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٢﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٣﴾

وَنَوَلَّى and he turned away عَنْهُمْ and they said وَقَالَ and said يَتَاسَفَى
alas myself عَلَى يُوسُفَ Joseph وَأَبْيَضَّتْ and were whitened عَيْنَاهُ and
his eyes مِنَ because of الْحُزَنِ the sorrow فَهُوَ that he كَظِيمٌ ﴿٨١﴾
you will تَفْتَوُا by Allah تَاللَّهِ they said قَالُوا was suppressing
until تَذَكَّرُ Joseph يُوسُفَ remembering حَتَّى until تَكُونَ
you be or until تَكُونَ weak with old age حَرَضًا you become
of the dead الْهَالِكِينَ ﴿٨٢﴾ قَالَ he said إِنَّمَا I only أَشْكُوا
Allah to إِلَى and sorrow وَحْزَنِي my grief بَنِي complain of
and I know مِنَ from Allah مَا Allah لا what
you know تَعْلَمُونَ ﴿٨٣﴾

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

يَبْقَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْفُؤْمُ
الْكَافِرُونَ ﴿٨٤﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزَجَّجَةٍ فَاذْفِرْنَا الْكِيلَ

وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُوْسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

يَنْبَغِيْ O my sons! اَذْهَبُوا go you فَتَحَسُّوا and enquire مِنْ and not تَأْتِسُوا and his brother وَأَخِيهِ Joseph يُوسُفُ of رَوْحِ Mercy اللَّهِ Allah's إِنَّكُمْ certainly despair/give up hope لَا يَأْتِسُ no one of رَوْحِ Mercy اللَّهِ Allah's إِلَّا one despairs then when فَلَمَّا who disbelieve الْكَافِرُونَ ﴿٨٨﴾ the people أَلْقَمُوا except دَخَلُوا they entered عَلَيْهِ they said قَالُوا unto him يَا أَيُّهَا O الْعَزِيزُ they said a hard أَصْرٌ and our family وَأَهْلَنَا has hit us ruler of the land time وَحِينًا and we have brought مُرْتَجَةً capital فَاقْوِيْ poor full measure وَتَصَدَّقْ and be charitable عَلَيْنَا us so pay لَنَا the كَيْلَ us the يُجْزِيْ Allah اللَّهُ truly إِنَّ to us the الْمُتَصَدِّقِينَ ﴿٨٨﴾ does reward يَجْزِيْ Allah اللَّهُ truly إِنَّ to us you قَالَ he said هَلْ do عَلِمْتُمْ you know مَا what فَعَلْتُمْ you did you يُوسُفَ with Joseph وَأَخِيهِ and his brother إِذْ when أَنْتُمْ you were) ignorant ﴿٨٩﴾

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالُوا لَوْ أَنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾ قَالَ لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ تَعْفُرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

قَالُوا لَوْ أَنَّكَ they said لَأَنْتَ you are أَنْتَ indeed you يُوسُفُ Joseph قَالَ he said أَنَا I (am) يُوسُفُ Joseph وَهَذَا and this (is) أَخِي my brother قَدْ indeed مَنَّ اللَّهُ Allah has been عَلَيْنَا to us عَلِيمٌ Allah (is) patient وَيَتَّقِ fears اللَّهُ Allah and (is) patient فَإِنَّ the أَجْرَ makes to be lost لَا not يُضِيعُ then surely

reward الْمُحْسِنِينَ ﴿١٠﴾ (of) the good-doers قَالُوا they said نَالَو they said
 Allah لَقَدْ indeed مَآرَكَ Allah has preferred you عَلَيْنَا Allah
 above us وَإِن and certainly كُنَّا we have been لَخَطِوِينَا ﴿١١﴾
 sinners قَالَ he said لَا no تَرْسِبَ عَلَيْكُمْ reproach on you الْيَوْمَ
 this day يَتَفَرَّ Allah لَكُمْ may forgive you وَهُوَ and He أَرْحَمُ
 (of) those who show mercy الرَّحِيمِ ﴿١٢﴾ (is) the Most Merciful

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers. See V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾ وَلَمَّا فَصَلَتِ
 الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفِئْتُونِ ﴿١٤﴾ قَالُوا نَالَهُ إِنَّكَ لَفِي ضَلَالِكَ
 الْقَدِيرِ ﴿١٥﴾

and cast it فَأَلْقُوهُ this هَذَا with shirt of mine بِقَمِيصِي yougo أَذْهَبُوا
 he will become عَلَى وَجْهِ over أَبِي the face يَأْتِ (of) my father
 your بَصِيرًا clear-sighted/a seer وَأْتُونِي and bring to me بِأَهْلِكُمْ
 the family أَجْمَعِينَ ﴿١٣﴾ and when فَصَلَتِ and when لَمَّا all
 caravan قَالَ said أَبُوهُمْ their father إِنِّي I do indeed لَأَجِدُ
 feel رِيحَ (find) smell يُوسُفَ (of) Joseph لَوْلَا if not أَن
 تُفِئْتُونِ ﴿١٤﴾ you think me senile قَالُوا they said نَالَهُ by Allah إِنَّكَ
 certainly you لَفِي in (are) ضَلَالِكَ your error الْقَدِيرِ ﴿١٥﴾ old

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allâh! Certainly, you are in your old error."

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾
 قَالُوا يَتَابْنَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ
 الرَّحِيمُ ﴿٩٨﴾

فَلَمَّا then when أَن (that) جَاءَ arrived the bearer of the الْبَشِيرُ glad tidings
 his face عَلَى he cast it (the shirt) أَلْقَاهُ over وَجْهِهِ his face
 did not فَارْتَدَّ so he became بَصِيرًا clear-sighted قَالَ he said أَلَمْ I say لَّكُمْ I know
 أَقُلْ to you إِنِّي verily I أَعْلَمُ know مِنَ Allah from اللَّهِ that which لَا not تَعْلَمُونَ you know
 they said قَالُوا you know يَتَابْنَا O our father! أَسْتَغْفِرُ ask forgiveness لَنَا for us ذُنُوبَنَا our sins
 إِنَّا indeed كُنَّا we have been خَاطِئِينَ ﴿٩٧﴾ sinners قَالَ he said سَوْفَ I will
 أَسْتَغْفِرُ ask forgiveness لَكُمْ for you رَبِّي my Lord إِنَّهُ my Lord
 ﴿٩٨﴾ (is) the Oft-Forgivenss الرَّحِيمُ only He هُوَ verily He
 the Most Merciful

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' " 97. They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ آبَائِهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ آبُوهُ عَلَى
 الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَٰذَا تَأْوِيلُ رُءُوسِي مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
 السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ
 الْحَكِيمُ ﴿١٠٠﴾

فَلَمَّا then when دَخَلُوا they entered عَلَىٰ unto يُوسُفَ Joseph ءَاوَىٰ he took
 إِلَىٰ to himself آبُوهُ his parents وَقَالَ and said ادْخُلُوا enter
 in security مِصْرَ Egypt إِن if شَاءَ Allah wills ءَامِنِينَ ﴿٩٩﴾
 the throne عَلَى his parents آبُوهُ and he raised وَرَفَعَ
 and they fell down خَرُّوا لَهُ and سُجَّدًا prostrate وَقَالَ
 the interpretation تَابَتِ he said هَٰذَا this is تَأْوِيلُ

my رَبِّ has made it قَدْ جَعَلَهَا before قَبْلُ of مِنْ (of) my dream رَبِّىَ
 Lord حَقًّا come true وَقَدْ indeed أَحْسَنَ He was good بِى to me إِذْ
 and أَخْرَجَنِ when He took me out of مِنَ السِّجْنِ the prison وَجَاءَ
 brought بِكُمْ you مِنْ out of الْبَدْوِ the bedouin-life مِنْ بَعْدِ after أَنْ
 and between بَيْنَ between me رَبِّىَ Satan الشَّيْطَانُ had sown enmity
 (is) the Most لَطِيفٌ my Lord رَبِّى certainly إِنَّ my brothers
 only He لِمَا Kind unto whom يَشَاءُ He wills إِنَّهُ He truly هُوَ
 the All-Wise الْعَلِيمُ (is) the All-Knowing الْحَكِيمُ ﴿١٠٠﴾

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

﴿١٠٠﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا
 وَالْآخِرَةِ تَوَكَّلْ مُسْلِمًا ۖ وَالْحَقِّقِي بِالصَّلَاحِينَ ﴿١٠١﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
 أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

﴿١٠٠﴾ رَبِّ my Lord قَدْ indeed آتَيْتَنِي You have bestowed on me مِنَ
 the الْمُلْكِ of the sovereignty وَعَلَّمْتَنِي and taught me مِنْ of تَأْوِيلِ
 (of) dreams الْأَحَادِيثِ interpretation فَاطِرَ (of) the Creator السَّمَوَاتِ (are) my وَلِيَّ You أَنْتَ and the earth وَالْأَرْضِ
 and (in) the Hereafter الدُّنْيَا in this world وَالْآخِرَةِ Protector
 and join me تَوَكَّلِي cause me to die مُسْلِمًا as a Muslim وَالْحَقِّقِي the news بِالصَّلَاحِينَ ﴿١٠١﴾ of أَنْبَاءِ this (is) ذَلِكَ with the righteous
 and (of) the Unseen الْغَيْبِ نُوحِيهِ which We reveal إِلَيْكَ to you وَمَا they arranged أَمْرَهُمْ when إِذْ with them لَدَيْهِمْ you were كُنْتَ not
 أَنَّهُمْ their plan together وَهُمْ and they يَمْكُرُونَ ﴿١٠٢﴾ were plotting وَمَا you حَرَصْتَ even if وَلَوْ (of) mankind أَكْثَرُ most النَّاسِ and not
 will believe بِمُؤْمِنِينَ ﴿١٠٣﴾ desire (it) eagerly

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠١﴾ وَكَأَيِّنْ مِنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٢﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٣﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللهِ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٤﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ any for it عَلَيْهِ you ask of them and not وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ any for it عَلَيْهِ you ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Ālamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Ālamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَشَهِدَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

قُلْ هَذِهِ say this is سَبِيلِي my way أَدْعُو I invite إِلَى unto اللَّهِ and whosoever وَمَنِ I أَنَا sure knowledge with بَصِيرَةٍ Allah أَتَّبَعِيَ follows me وَشَهِدَ and Glorified and Exalted is اللَّهُ Allah وَمَا and not أَنَا I (am) مِنَ of الْمُشْرِكِينَ the polytheists وَمَا the polytheists وَمَا the polytheists but لَا before you مِنْ قَبْلِكَ We sent (as Messengers) أَرْسَلْنَا not from among مِنْ unto them إِلَيْهِمْ We revealed نُوْحِي men رِجَالًا أَهْلِ the people الْقُرَىٰ (of) townships أَفَلَمْ have not يَسِيرُوا how travelled they فِي in الْأَرْضِ the land فَانظُرُوا and seen كَيْفَ (were) عَاقِبَةُ was (of) those who الَّذِينَ the end (of) the Hereafter الْآخِرَةِ and verily the home وَلَدَارُ before them خَيْرٌ the best لِلَّذِينَ (is) the best اتَّقَوْا fear (Allah) أَفَلَا do you understand تَعْقِلُونَ not then

108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikân* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." 109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

the Messengers الرَّسُلُ gave up hope أَسْتَيْسَسَ when إِذَا until حَتَّى
وَكَلَّمُوا and thought أَنَّهُمْ that they قَدْ كُذِّبُوا were denied جَاءَهُمْ
فَنُجِيَ Our help فَتَرْنَا then came to them مَنْ so were rescued
can be warded off بَرَدُ and not وَلَا We willed نَشَاءُ whomsoever
بِأَسْنَا Our Punishment عَنِ from الْقَوْمِ the people الْمُجْرِمِينَ ﴿١٠﴾ who
their قَصَصِهِمْ in فِي there is كَانَتْ indeed لَقَدْ are sinners/criminals
مَّا (of) understanding الْأَلْبَابِ for men لِأُولَى a lesson عِبْرَةٌ stories
كَانَ it is حَقِيْقًا a statement يُفْتَرَى forged وَلَكِنْ but تَصْدِيقُ
(of) which أَلَدَى a confirmation (of Allah's existing Books)
(of) وَتَفْصِيْلٌ and a detailed explanation كُلِّ (of) يَكُنِيْهِ
for شَيْءٍ every وَهَدَى a guide وَرَحْمَةً and a Mercy لِقَوْمٍ for
who believe يُؤْمِنُونَ ﴿١١﴾ the people

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْءَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ
يَغْيِرُ عَمَدَ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ
لَعَلَّكُمْ بَلِقَاءَ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

الْمَرْءُ تِلْكَ these are آيَاتُ the Verses الْكِتَابِ (of)
unto إِلَيْكَ has been revealed أُنْزِلَ and that which وَالَّذِي the Book
كَانَ your Lord رَبِّكَ (is) the truth الْحَقُّ but أَكْثَرُ
(is) He إِلَهِيْ Allah اللَّهُ believe يُؤْمِنُونَ ﴿١﴾ not لَا men أَكْثَرُ

any pillars **عَدِ** without **بِغَيْرِ** the heavens **الْسمَوَاتِ** raised **رَفَعَ** Who
 the **الْعَرْشِ** above **عَلَى** He rose **أَسْتَوَى** then **ثُمَّ** that you can see **تَرَوْنَهَا**
 and the moon **وَالْقَمَرَ** the sun **الشَّمْسَ** and subjected **وَسَخَّرَ** Throne
كُلِّ each **يَجْرِي** running (its course) **لِأَجَلٍ** for a term **مُسَمًّى**
 He explains in **يُفَصِّلُ** all affairs **الْأَمْرِ** He manages **يُدَبِّرُ** appointed
 in the meeting **يُلَقَّاهُ** that you may **لَعَلَّكُمْ** the Verses **آيَاتِ** detail
 believe with certainty **تُوقِنُونَ** your Lord **رَبِّكُمْ** with

Sûrat Ar-Ra'd

(The Thunder) XIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm-Râ.* [These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَعَلْنَا مِنْ أَغْشَبٍ وَزَرْعٍ وَنَجِيلٍ صَنَوَانٌ وَغَيْرَ صَنَوَانٍ يَنْسَقِي بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣﴾

وَهُوَ **الَّذِي** and (it is) He **مَدَّ** the earth **الْأَرْضَ** spread out **وَجَعَلَ**
 and placed **فِيهَا** therein **رَوَاسِيَ** firm mountains **وَأَنْهَارًا**
 and of **وَمِنْ كُلِّ** every kind **الشَّجَرِ** fruits **جَعَلَ** (of) He made **فِيهَا**
 (in it) **زَوْجَيْنِ** in pairs **اثْنَيْنِ** two **يُغْشَى** He brings as a cover **الَّيْلُ**
 the night **النَّهَارُ** (over) the day **إِنَّ** verily **فِي** in **ذَلِكَ** that **لَآيَاتٍ**
 (there are) signs **لِّقَوْمٍ** for people **يَتَفَكَّرُونَ** who reflect **وَفِي**
 the earth **الْأَرْضِ** in **قِطْعٌ** tracts **مُتَجَاوِرَاتٌ** (there are) neighbouring
 and gardens **وَجَعَلْنَا** of **أَغْشَبٍ** vines **وَزَرْعٍ** and green crops

growing into two or three **صِنُونًا** and date-palms **وَنَخِيلٌ** (fields) one stem root for **صِنُونًا** or otherwise **وَعَيْرٌ** from a single stem root **وَنُقْضِلُ** the same **وَجِدَ** with water **يَمَّاءُ** watered **يُسْقَى** every palm **بَعْضُ** than **عَلَى** some of them **بَعْضَهَا** yet We make more excellent these things **ذَلِكَ** in **فِي** verily **إِنَّ** eating **الْأَكْلُ** (in) **فِي** others **لَّآيَتٍ** there are Signs **لِّقَوْمٍ** for the people **يَعْقِلُونَ** who understand

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* for people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* for the people who understand.

وَإِنْ مَّعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَلَمْ نَكُنْ لَّهِ خَلْقًا جَدِيدًا أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَعْلَلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝

وَإِنْ مَّعَجَبٌ you wonder **فَعَجَبٌ** then wondrous **قَوْلُهُمْ** (is) their saying **أَءِذَا كُنَّا** we are **كُنَّا** when **تُرَابًا** dust **أَلَمْ نَكُنْ** shall we **لَّهِ** indeed (be) in **خَلْقًا** a new **جَدِيدًا** creation **أُولَٰئِكَ** and they are those **أُولَٰئِكَ** in their Lord **رَبِّهِمْ** who **كَفَرُوا** disbelieve **أُولَٰئِكَ** their **أَعْنَاقِهِمْ** in **فِي** will have iron chains **الْأَعْلَلُ** are those who **أُولَٰئِكَ** necks **أَصْحَابُ** and they will be **النَّارِ** dwellers **أُولَٰئِكَ** (of) the Fire **فِيهَا** they **خَالِدُونَ** therein **وَيَسْتَعْجِلُونَكَ** will abide **وَيَسْتَعْجِلُونَكَ** the good **الْحَسَنَةِ** before **قَبْلَ** the evil **السَّيِّئَةِ** you to hasten **وَقَدْ** and verily **خَلَتْ** occurred **مِنْ قَبْلِهِمْ** before them **الْمَثَلَتُ** (is) your Lord **رَبَّكَ** but verily **وَإِنَّ** exemplary punishments **لَذُو** full **مَغْفِرَةٍ** (of) forgiveness **لِّلنَّاسِ** for mankind **عَلَى** in spite of **ظُلْمِهِمْ** their wrong-doing **وَإِنَّ** and verily **رَبَّكَ** your Lord **لَشَدِيدُ** (is) in punishment **الْعِقَابِ** Severe

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٥﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَرْزَأُ وَمَا تَرْزَأُ الْأَرْحَامُ وَمَا تَزَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٦﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٧﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿٨﴾

وَيَقُولُ الَّذِينَ كَفَرُوا those and say لَوْلَا why not أُنزِلَ who disbelieve
 آيَةٌ to him عَلَيْهِ is sent down مِنْ a sign رَبِّهِ his Lord إِنَّمَا
 أَنْتَ you are مُنذِرٌ a warner وَلِكُلِّ and to every قَوْمٍ people
 هَادٍ (there is) a guide اللَّهُ Allah يَعْلَمُ knows مَا what تَحْمِلُ
 كُلُّ every أُنْثَى female وَمَا and by how much تَرْزَأُ fall
 الْأَرْحَامُ short (of their time or number) وَمَا the wombs تَزَادُ
 وَكُلُّ they exceed شَيْءُ thing عِنْدَهُ with Him بِمِقْدَارٍ (is)
 (of) the الْغَيْبِ (He is) All-Knower عِلْمُ in (due) proportion
 الْكَبِيرِ the Most Great الْمُتَعَالِ the Most High
 سَوَاءٌ (it is) the same (to Him) (whether) مِنْكُمْ any
 أَسَرَ (who) of you الْقَوْلَ conceals (his) speech وَمَنْ (he)
 جَهَرَ declares openly بِهِ it وَمَنْ and whoever هُوَ (he)
 مُسْتَخْفٍ be hid بِاللَّيْلِ by night وَسَارِبٌ by day
 بِالنَّهَارِ or goes freely

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَمْ مُعَقِّبَتْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

لَمْ مُعَقِّبَتْ for him (there are) angels in succession مِنْ بَيْنِ يَدَيْهِ before him وَمِنْ خَلْفِهِ and behind him يَحْفَظُونَهُ they guard him مِنْ by أَمْرِ اللَّهِ the Command (of) Allah إِنَّ اللَّهَ verily لَا يُغَيِّرُ changes مَا بِقَوْمٍ the condition of a people حَتَّى until they change مَا بِأَنْفُسِهِمْ what (is) and when أَرَادَ Allah wills (there can be) no سُوءًا misfortune for a people فَلَا turning away لَهُمْ of it وَمَا (there is) not besides Him دُونِهِ any (it is) He هُوَ protector (it is) He Who يُرِيكُمْ shows you الْبَرْقَ the lightning خَوْفًا as a fear (for travellers) and (it is He) وَيُنْزِلُ and as a hope (for rain) وَطَمَعًا heavy (with water) السَّحَابَ Who) brings up (or originates) the clouds الثِّقَالَ (with water)

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾ لَمْ دَعَا لِقَى وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَثِيرٍ إِلَى الْمَاءِ لِيَتَلَفَّ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

وَيُسَبِّحُ and glorifies الرَّعْدُ thunder بِحَمْدِهِ His praises وَالْمَلَائِكَةُ (so do) the angels مِنْ (because of) خِيفَتِهِ His Awe وَيُرْسِلُ and He sends الصَّوَاعِقَ the thunderbolts فَيُصِيبُ He strikes

يَهاَ therewith مَن whom يَشَاءُ He wills وَهُمْ yet they
 (disbelievers) يُجَادِلُونَ dispute فِي about اللَّهِ Allah وَهُوَ and He
 (is) شَدِيدٌ Mighty الْحَالُ ﴿١٣﴾ in punishment لَهُ for Him (Alone) دَعْوَهُ
 the call لَقِيْ (is) Truth (of) وَالَّذِينَ and those whom يَدْعُونَ they
 invoke مِنْ دُونِهِ besides Him لَا not يَسْتَجِيبُونَ they can answer لَهُمْ
 like one who stretches forth كَبِشِطٍ except إِلَّا any thing يَنْتَهِ
 كَفَيْهِ his hands إِلَى for الْمَاءِ water يَنْتَعِلُ to reach فَاَ his mouth وَمَا
 the دَعَاَ and is nothing وَمَا reaches it يَلْبِغُهُ it but not
 invocation الْكَافِرِينَ (of) the disbelievers إِلَّا but فِي (in) حَتَلٍ ﴿١٤﴾ an
 error (i.e. of no use)

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْعُدُوِّ وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

وَاللَّهُ whoever مَن falls in prostration يَسْجُدُ and unto Allah (Alone) فِي in the السَّمَوَاتِ the heavens وَالْأَرْضِ the earth طَوْعًا willingly وَكَرْهًا or unwillingly وَظِلَالُهُمْ and so do their shadows بِالْعُدُوِّ and in the mornings وَالْأَصَالِ ﴿١٥﴾ and in the afternoons قُلْ and (O Muhammad) قُلْ (it is) اللَّهُ Allah قُلْ (is) رَبُّ Who (of) the heavens السَّمَوَاتِ (is) the Lord مَنْ have you then taken أَفَاتَّخَذْتُمْ say قُلْ (for worship) مِنْ دُونِهِ other than Him أَوْلِيَاءَ not لَا protectors يَمْلِكُونَ they have power لِأَنفُسِهِمْ for themselves نَفْعًا either for benefit وَلَا nor ضَرًّا for harm قُلْ say هَلْ are يَسْتَوِي equal الْأَعْمَى the blind وَالْبَصِيرُ and the seer أَمْ or هَلْ are تَسْتَوِي equal الظُّلُمَةُ darkness

وَالْتَوَّرُ and light أَمْ or جَعَلُوا do they (disbelievers) assign the like of His كَخَلْقِهِ who created خَلَقُوا partners شُرَكَاءَ Allah to them عَلَيْهِمُ the creation أَلَمْ يَخْلُقْ so that seemed alike creation قُلْ say اللهُ Allah خَلَقَ (is) the Creator كُلِّ (of) all شَيْءٍ things وَهُوَ the Irresistible الْقَهَّارُ ⑩ the One الْوَاحِدُ and He is

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ⑪

أَنْزَلَ He sends down مِنَ the sky السَّمَاءِ water (rain) مَاءً according to their measure بِقَدَرِهَا the valleys أَوْدِيَةٌ and flows فَسَالَتْ that فَاحْتَمَلَ the flood السَّيْلُ but bears away زَبَدًا the foam رَابِيًا they يُوقِدُونَ and (also) from what وَمِمَّا mounts up to the surface حِلْيَةٍ in order to make ابْتِغَاءَ the fire النَّارِ in فِي it عَلَيْهِ heat like unto it مِثْلُهُ rises a foam زَبَدٌ utensils أَوْ or مَتَاعٍ ornaments (of) truth كَذَلِكَ thus يَضْرِبُ اللَّهُ Allah الْحَقَّ it وَالْبَاطِلُ and falsehood فَأَمَّا then as for الزَّبَدُ the foam فَيَذْهَبُ that جُفَاءً as scum upon the banks وَأَمَّا while مَا which يَنْفَعُ mankind النَّاسَ benefits فَيَمْكُثُ in فِي the earth كَذَلِكَ thus يَضْرِبُ Allah اللَّهُ الْأَمْثَالَ ⑪ parables

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments

or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِذَوِّ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّرَ لِلْهَادِثِينَ ﴿١٨﴾ أَفَمَن يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَن هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَولُوا الْأَلْبَابِ ﴿١٩﴾

لِّلَّذِينَ اسْتَجَابُوا answered رَبِّهِمْ their Lord's call the حُسْنَىٰ (is) Paradise (is) وَالَّذِينَ لَمْ and those who يَسْتَجِيبُوا not لَمْ answered رَبِّهِمْ Him لَوْ if أَنَّ (that) لَهُمْ they had مَا in all that is فِي the earth جَمِيعًا together وَمِثْلَهُ and its like مَعَهُ with it لَافْتَدَوْا they would offer to save themselves بِذَوِّ it أُولَئِكَ they would offer to save themselves لَهُمْ are those سُوءُ for whom الْحِسَابِ (will be) the terrible reckoning وَمَأْوَهُمْ and their dwelling-place (will be) جَهَنَّمُ Hell وَيَسَّرَ and worst indeed لِلْهَادِثِينَ (is that) place for rest أَفَمَن (is that) place for rest he then who أَنَّمَا knows that what أُنْزِلَ has been revealed إِلَيْكَ unto you رَبِّكَ your Lord الْحَقُّ (is) the truth كَمَن (is) the truth (be) like him who هُوَ أَعْمَىٰ (is) blind إِنَّمَا but it is only يَنْذَرُ that pay heed (of) understanding أَولُوا the men

18. For those who answered their Lord's Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism) is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

الَّذِينَ يُؤْفُونَ عَمَّا دُونِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِعَاجَهُ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

الَّذِينَ (of) Allah ﷻ the Covenant يَمْتَدِّ fulfill those who
وَالَّذِينَ the covenant ٱلْمِيثَاقِ break يَنْقُضُونَ and not
to أَن for it يَأْمُرُ Allah ﷻ has commanded what مَا join
and dread وَيَخَافُونَ their Lord رَبَّهُمْ and fear وَيَخْشَوْنَ be joined
يُؤْصَلُ مَوْءُ the terrible ٱلْحِسَابِ reckoning وَالَّذِينَ and those who
رَبِّهِمْ (the) Face وَجْهِ seeking رَاحَتَهُ remain patient/persevere
and أَنفَعُوا prayers الصَّلَاةِ and offer perfectly (of) their Lord
رَبِّنَا We have bestowed on them رَزَقْنَاهُمْ that which مِمَّا spend out
with good بِالْحَسَنَةِ and they repel وَيَدْرُؤُونَ and openly وَعَلَانِيَةً secretly
ٱلسَّيِّئَةِ أُولَئِكَ evil هُمْ they are those لِمَ for whom عَقِبَى end ٱلْآدَارِ
is the (Good) Home

20. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant). 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

جَنَّتٍ ٱلَّذِينَ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ٱلْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْهِمْ بِمَا صَبَرُوا فَيَنْعَمُ ٱلْآدَارُ ۖ وَالَّذِينَ يَنْقُضُونَ عَهْدَ ٱللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ ٱللَّهُ بِهِ أَن يُوْصَلَ وَيُفْسِدُونَ فِي ٱلْأَرْضِ ۚ أُولَئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوءُ ٱلْآدَارِ ۖ

جَنَّتٍ ٱلَّذِينَ (of) Adn (Paradise) يَدْخُلُونَهَا Gardens
from وَمَنْ acted righteously صَلَحَ and (also) those who
and وَأَزْوَاجِهِمْ their wives وَذُرِّيَّاتِهِمْ and their offspring
unto عَلَيْهِمْ shall enter يَدْخُلُونَ and angels ٱلْمَلَائِكَةُ
كَلِّ from ٱلْبَابِ every (saying) peace سَلَامٌ gate
فِيكُمْ you persevered in patience صَبَرْتُمْ for what بِمَا be upon you
and those ٱلْآدَارِ (is) the final عَقِبَى excellent indeed
after وَمِنْ (of) ٱللَّهِ the Covenant عَهْدِ break who

يَسْتَفِيدُ its ratification وَيَقْطَعُونَ and sever مَا what أَمَرَ has
 ALLAH commanded اللَّهُ Allah بِهِ for it أَنْ to يُوصَلَ be joined وَيُقْسِدُونَ
 they are those أُولَئِكَ the land فِي in and work mischief
 (is) the curse الْكَفْرَةُ (is) the curse لَهُمْ and for them سُوءُ (is) the evil
 الْدَّارِ home

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): 24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ ﴿٦٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٦٧﴾

اللَّهُ Allah يَسْطُرُ increases الرِّزْقَ the provision لِمَنْ for whom يَشَاءُ and
 He wills وَيَقْدِرُ and straitens (it for whom He wills) وَفَرِحُوا and
 and (is) وَمَا worldly الدُّنْيَا in the life الْحَيَاةِ they rejoice
 nothing الْحَيَاةِ the life الدُّنْيَا worldly فِي as compared with الْآخِرَةِ
 but مَتَّعٌ a brief enjoyment وَيَقُولُ and say الَّذِينَ and the Hereafter
 sent down لَوْلَا why (is) not كَفَرُوا those who
 عَلَيْهِ (Muhammad) to him آيَةٌ a sign مِنْ from رَبِّهِ his Lord قُلْ
 say إِنَّ Allah verily يُضِلُّ sends astray مَنْ whom يَشَاءُ He
 and guides إِلَيْهِ unto Himself أُنَابَ those who
 turn to Him in repentance

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَتَابٍ ﴿٢٩﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِنَتْلُوَا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٣٠﴾

الَّذِينَ آمَنُوا and find rest وَتَطْمَئِنُّ believe those who their hearts بِذِكْرِ (of) Allah اللَّهُ in the remembrance verily لَا يَنْصَرِفُ find rest تَطْمَئِنُّ (of) Allah اللَّهُ in the remembrance and work وَعَمِلُوا believe those who الَّذِينَ hearts طُوبَى لَهُمْ (is) for them righteously and وَحُسْنُ a beautiful مَتَابٍ thus كَذَلِكَ place of (final) return أَرْسَلْنَاكَ verily قَدْ a community أُمَّةٍ to have sent you (O Muhammed) other communities أُمَمٌ before it خَلَتْ مِنْ قَبْلِهَا passed away لِنَتْلُوَا unto them عَلَيْهِمْ in order that you might recite الَّذِي what أَوْحَيْنَا We have revealed إِلَيْكَ to you وَهُمْ and they يَكْفُرُونَ (is) He هُوَ say قُلْ in the Most Gracious بِالرَّحْمَنِ disbelieve my Lord لَا (there is) no إِلَهَ god إِلَّا but هُوَ He عَلَيْهِ in Him تَوَكَّلْتُ I trust وَإِلَيْهِ and to Him مَتَابٍ ﴿٣٠﴾ repentance

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh verily, in the remembrance of Allâh do hearts find rest. 29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tûbâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْعَمَلُ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِنِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

وَلَوْ أَنَّهُ (is) certainly with Allah الْأَمْرُ the decision جَمِيعًا (of) all (things) أَفَلَمْ يَأْتِ those who known الَّذِينَ have not then yet أَمْ أَمَّا those who believe أَن that لَوْ had يَشَاءُ willed اللَّهُ Allah لَهْدَى He could have guided النَّاسَ mankind جَمِيعًا all وَلَا and not يَزَالُ will cease الَّذِينَ because of بِمَا to strike them تُصِيبُهُمْ disbelieve كَفَرُوا those who صَنَعُوا what they did قَارِعَةً a disaster أَوْ or تَحُلُّ it settles قَرِيبًا close مِّنْ to دَارِهِمْ their homes حَتَّى until يَأْتِيَ comes وَعَدُ does not لَا Allah اللَّهُ certainly إِنَّ (of) Allah اللَّهُ the Promise يَخْلُفُ break الْوَعْدَ (His) Promise ﴿٣١﴾

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَمَنَ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَاهِرُونَ الْقَوْلَ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٣﴾

وَلَقَدْ أَسْتَهْزِئَ and indeed رُسُلٍ Messengers (many) مِّن قَبْلِكَ before you (O Muhammad) فَأَمَلَيْتُ but I granted respite ثُمَّ disbelieved كَفَرُوا to those who أَخَذْتُهُمْ then عِقَابِ was كَانَ so how (terrible) أَمَنَ (My) punishment قَائِمٌ He هُوَ so who is it takes charge عَلَى every كُلِّ of نَفْسٍ soul بِمَا by what كَسَبَتْ it has earned وَجَعَلُوا yet they شُرَكَاءَ to Allah اللَّهُ ascribe قُلْ say سَمُّوهُمْ name them أَمْ

not لَا of what بِمَا you will inform Him تَنْبِئُونَهُ or
 يَعْلَمُ He knows فِي in the earth الْأَرْضِ or (is it) (just) أَمْ
 is made fair-seeming زَيَّنَ nay بَلْ false words الْقَوْلِ of اِنَّ a show
 لِلَّذِينَ to those who كَفَرُوا disbelieve مَكْرَهُمْ their plotting وَصَدُّوا
 the Right Path السَّبِيلِ from عَنْ and they have been hindered
 for لَمْ so (there is) not قَا Allah اللَّهُ sends astray يُضِلُّ and whom
 any guide مِنْ هَادٍ him ﴿٣٥﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

لَهُمْ عَذَابٌ for them عَذَابٌ a torment (is) فِي in the life الدُّنْيَا (of)
 (of) the world وَلَعَذَابُ the torment الْآخِرَةِ and certainly أَشَقُّ Hereafter
 against مِنْ they have لَهُمْ and not وَمَا (is) harder (of) Paradise
 اللَّهُ Allāh مِنْ any وَاقٍ ﴿٣٤﴾ protector مَثَلُ the likeness الْجَنَّةِ the
 the الْمُتَّقُونَ have been promised وُعدَ which (of) Paradise
 its أَنْهَارُ rivers تَجْرَى flows مِنْ تَحْتِهَا underneath it ظِلُّهَا (is) eternal
 this تِلْكَ and (so is) its shade دَائِمٌ provision (of) those who are
 (of) the الَّذِينَ اتَّقَوْا the end (final destination) عُقْبَى (is)
 (of) the الْكَافِرِينَ and the end (final destination) عِقْبَى pious
 (is) Fire النَّارُ ﴿٣٥﴾ disbelievers

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no Wâq (defender or protector) against Allāh. 35. The description of the Paradise which the Muttaqûn (the pious) have

been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious), and the end (final destination) of the disbelievers is Fire.

وَالَّذِينَ آمَنَتْهُمْ أَكْتَبَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَهُهُ أَدْعُوا وَإِلَهِهٖ مَتَابِ ﴿٣٦﴾ وَكَذَٰلِكَ أُنْزِلَتْهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

وَالَّذِينَ آمَنَتْهُمْ and those to whom We have given the Book أَكْتَبَ rejoice بِمَا at what has been revealed إِلَيْكَ unto you وَمِنَ (i.e. the Quran) the الْأَحْزَابِ and (there are) among مَنْ those who يُنْكِرُ reject بَعْضَهُمْ a part thereof قُلْ I am commanded أُمِرْتُ only say (O Muhammad) وَلَا Allah worship إِلَٰهَ Him to join partners أُشْرِكَ and not إِلَٰهَ Him أَدْعُوا to Him (Alone) and to Him مَتَابِ ﴿٣٦﴾ We have sent it (the Quran) وَكَذَٰلِكَ (is) my return أُنْزِلَتْهُ and thus حُكْمًا down to be a judgement of authority عَرَبِيًّا in Arabic وَلَئِنْ were you (O Muhammad) أَتَيْتَ their (vain) أَهْوَاءَهُمْ to follow جَاءَكَ what after مَا desires of the الْعِلْمِ has come to you مَا knowledge not لَكَ you will have وَلِيٍّ any protector وَلَا nor وَاقٍ ﴿٣٧﴾ defender

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَحَقَّقْنَا لَهُمُ الزَّوْجَا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِطَايِفَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ وَإِنْ مَا تُرِيدُكَ بَعْضُ الَّذِينَ نَعِدُهُمْ أَوْ تَوَفَّيْتَكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ Messengers We sent and indeed you (O Muhammad) and We made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a Decree and with Him is the Mother of the Book. (Al-Lauh Al-Mahfûz) Whether We show you (O Muhammad) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (*Tafsir At-Tabari*) 39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ۝١١ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عَقَبَى الدَّارِ ۝١٢ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝١٣

أَوَلَمْ يَرَوْا that We did not they see أَنَّا reducing it from أَطْرَافِهَا its outlying borders وَاللَّهُ and Allah يَحْكُمُ judges لَا (there is) none مُعَقِّبَ to put back لِحُكْمِهِ (at) الْحِسَابِ (is) Swift and He وَهُوَ His Judgement those who الَّذِينَ did devise plots مَكَرَ and verily وَقَدْ reckoning is the planning الْمَكْرُ so unto Allah فَلِلَّهِ (were) before them مِنْ قَبْلِهِمْ جَمِيعًا all يَعْلَمُ He knows مَا what تَكْسِبُ earns كُلُّ every نَفْسٍ person وَسَيَعْلَمُ the disbelievers الْكُفْرُ and will know لِمَنْ the

وَيَقُولُ (of) the Home ﴿١١﴾ the good end عَمَّوْ whom will be
 you لَسْتَ disbelieved كَفَرُوا those who and say
 is كَفَى say قُلْ a Messenger مُرْسَلًا (O Muhammad) are not
 between me بَيْنِي for witness شَهِيدًا Allah بِالله Sufficient
 وَبَيْنَكُمْ and (between) you وَمَنْ and whoever عِنْدَهُ he has عِلْمُ
 (of) the Scripture ﴿١٢﴾ knowledge

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

سُورَةُ اِبْرٰهِيْمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ اَنْزَلْنَاهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلَى صِرَاطٍ الْعَزِيْزِ
 الْحَمِيْدِ ﴿١﴾ اللّٰهُ الَّذِى لَمْ يَلَمْ اَفِ السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَوَيْلٌ لِّلْكَافِرِيْنَ مِنْ عَذَابٍ شَدِيْدٍ ﴿٢﴾ الَّذِيْنَ
 يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عَوْجًا اُولٰٓئِكَ فِى ضَلٰلٍ بَعِيْدٍ ﴿٣﴾

which We have اَنْزَلْنَاهُ (this is) a Book كِتٰبٌ Alif-Lam-Ra اَلرَّ
 in order that you تُخْرِجَ unto you (O Muhammad) اِلَيْكَ revealed
 darknesses (of الظُّلُمٰتِ from مِنَ mankind النَّاسِ bring out
 اِلَى disbelief) اِلَى النُّوْرِ into اِلَى light (of belief) بِاِذْنِ by leave رَبِّهِمْ
 (of) the All-Mighty الْعَزِيْزِ the Path صِرَاطٍ to اِلَى (of) their Lord
 to Him لَمْ Who الَّذِى Allah اللّٰهُ the Praise-Worthy الْحَمِيْدِ ﴿١﴾
 and وَمَا the heavens السَّمٰوٰتِ (is) in فِى all that مَا (belongs)
 to اِلَى all that فِى (is) اِلَى the earth وَوَيْلٌ and وَاِلَى الْكَافِرِيْنَ
 a severe شَدِيْدٍ torment عَذَابٍ from مِنَ the disbelievers
 to اِلَى those يَسْتَحِبُّوْنَ the life الدُّنْيَا worldly عَلَى

الْآخِرَةِ from عَنْ and hinder (men) وَصُدُّوكَ the Hereafter
 the Path اللَّهُ (of) Allah وَتَبِعُونَهَا and seek therein
 عِوَجًا crookedness أُولَئِكَ they فِي in (are) ضَلَالٍ straying بَعِيدٍ far

Sûrat Ibrâhîm

[(Prophet) Abraham] XIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝

وَمَا أَرْسَلْنَا and not رَّسُولٍ any Messenger إِلَّا except
 in order لِيُبَيِّنَ (of) his people قَوْمِهِ with the language بِلِسَانٍ
 then فَيُضِلُّ for them لَهُمْ that he might make (the Message) clear
 and guides وَيَهْدِي He wills يَشَاءُ whom مَنْ Allah اللَّهُ misleads
 (is) the All-Mighty الْعَزِيزُ and He وَهُوَ He wills يَشَاءُ whom مَنْ
 الْحَكِيمُ ۝ the All-Wise وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى
 bring أَخْرِجْ (saying) that أَنْ with Our Signs بِآيَاتِنَا Moses
 into الظُّلُمَاتِ from الظُّلُمَاتِ your people قَوْمَكَ out
 the days بِآيَاتِنَا and make them remember وَذَكِّرْهُمْ light النُّورِ
 اللَّهُ (of) Allah إِنَّ truly فِي ذَلِكَ therein لَآيَاتٍ (are) signs لِكُلِّ
 thankful (person) شَكُورٍ ۝ patient صَبَّارٍ for every

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mûsâ (Moses) with Our Ayât (saying): "Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُوءُونَكُمْ سُوءَ الْعَذَابِ وَيَذُبُّونَ آبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّتْ رَبِّكُمْ لَمَّا شَكَّرْتُمْ لَا زِيَادَ لَكُمْ وَلَٰكِن كَفَرْتُمْ إِنَّا عَلَيْنَا لَشَدِيدٌ ﴿٧﴾

وَإِذْ and (remember) when قَالَ موسى said to his لِقَوْمِهِ people
أَذْكُرُوا call to mind نِعْمَةَ Allah's فَavour عَلَيْكُمْ
إِذْ you when أَخْرَجَكُمْ He delivered you from آلِ
فِرْعَوْنَ Pharaoh's يَسُوءُونَكُمْ who were afflicting you
سُوءَ with
وَيَذُبُّونَ horrible الْعَذَابِ and were slaughtering
آبْنَاءَكُمْ and your sons
وَيَسْتَحْيُونَ and letting alive نِسَاءَكُمْ your women
وَفِي and in ذَلِكَ
لَكُمْ it (was) بَلَاءٌ trial مِّن your Lord رَبِّكُمْ
عَظِيمٌ ﴿٦﴾ a tremendous وَإِذْ and (remember) when
تَأَذَّتْ you give thanks شَكَّرْتُمْ if لَمَّا your Lord رَبِّكُمْ
proclaimed
بَلْ إِن I will give you more (of My Blessings) وَلَٰكِن
كَفَرْتُمْ My verily إِذْ you are thankless (i.e. disbelievers)
Punishment لَشَدِيدٌ ﴿٧﴾ (is) indeed Severe

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَفِيْرٌ حَمِيْدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِيْنَ مِن قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُوْدُ وَالَّذِيْنَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَعْيُنَهُمْ فِيْ أَعْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾

وَقَالَ موسى and said and you disbelieve أَنْتُمْ you
 وَمِنْ and all and فِي on the earth جَمِيعًا together فَايَك then verily اللَّهُ
 اللَّهُ لَغَفِيرٌ (is) All-Rich (Free of all wants) حَمِيدٌ ﴿٨﴾
 the news بَأْسِكُمْ has not Praise-Worthy أَلَمْ
 (of) those الَّذِينَ (of) before you قَوْمِ the people نُوْحِ (of)
 and those الَّذِينَ and Thamud وَنُوحٌ and Ad وَعَادُ Noah
 اللَّهُ but إِلَّا knows them يَعْلَمُهُمْ none لَا after them بَعْدَهُمْ
 with clear بَيِّنَاتٍ their Messengers رُسُلُهُمْ came to them
 their أَفْوَاهِهِمْ in فِي their hands أَيْدِيَهُمْ but they put فَرَدُّوا proofs
 mouths (biting them from anger) وَقَالُوا and said إِنَّا verily كَفَرْنَا
 with بِكُمْ you have been sent أُرْسِلْتُمْ in what بِمَا We disbelieve
 as to وَمَا doubt شَكٍّ (are) really in لَفِي and we وَإِنَّا it
 suspicious مُرِيبٌ ﴿٩﴾ to it إِلَيْهِ you invite us what نَدْعُونَا

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٠﴾

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَفِي their Messengers رُسُلُهُمْ said
 (of) the السَّمَوَاتِ the Creator فَاطِرِ a doubt شَكٌّ Allah اللَّهُ about
 لِيَغْفِرَ He calls you (to Him) يَدْعُوكُمْ and the earth وَالْأَرْضِ heavens
 your sins ذُنُوبِكُمْ of you لَكُمْ that He may forgive
 وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى a term أَجَلٍ for إِلَى and give you respite
 بَشَرٌ but إِلَّا you are أَنْتُمْ not إِنْ they said قَالُوا appointed
 turn us تَصُدُّونَا to أَنْ you wish تُرِيدُونَ like us human beings

our ١٥ worship used to ١٦ from what away
a clear ١٧ authority ١٨ then bring us fathers

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say)."

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٥﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٦﴾

قَالَتْ لَهُمْ said to them رُسُلُهُمْ their Messengers إِنْ not We
are إِلَّا but بَشَرٌ human beings مِثْلُكُمْ like you وَلَكِنَّ but اللَّهُ
يَمُنُّ Allah bestows His Grace عَلَىٰ مَنْ on whom يَشَاءُ He wills
that عِبَادِهِ of His slaves وَمَا and not كَانَ it is لَنَا for us أَنْ
by the بِإِذْنِ except إِلَّا an authority بِسُلْطَانٍ we bring you
let put تَوَكَّلِ Allah (of) اللَّهُ and in وَعَلَىٰ (of) Permission
for us لَنَا and what (is) وَمَا the believers الْمُؤْمِنُونَ ﴿١٥﴾ their trust
while وَقَدْ Allah in عَلَىٰ we put our trust تَوَكَّلِ that not أَلَّا
indeed هَدَانَا He has guided/shown us سُبُلَنَا our ways وَلَنَصْبِرَنَّ
hurt مَا and we shall certainly bear with patience آذَيْتُمُونَا
let put فَلْيَتَوَكَّلِ Allah (Alone) اللَّهُ and in وَعَلَىٰ you may cause us
those who trust الْمُتَوَكِّلُونَ ﴿١٦﴾ their trust

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَقَالَ الَّذِينَ كَفَرُوا those who disbelieved لِرُسُلِهِمْ surely we shall drive you out of our land or you shall return to it and indeed We shall make you dwell in religion so revealed إِلَهُهِمْ (to) them رَبُّهُمْ their Lord أَنُظِلُّكُمْ truly We shall destroy the wrong-doers ﴿١٧﴾ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَبْصَارِهِمِ min أَبْصَارِهِمِ the land and indeed We shall make you dwell in after them ذَٰلِكَ (is) لِمَن خَافَ fears for whoever standing before Me (on the Day of Resurrection) وَكَانَ رَحِيمًا and they (the Messengers) وَأَسْتَفْتَحُوا My Threat وَعِيدٌ ﴿١٨﴾ fears and failed/remained وَكَانَ sought help and victory from Allah obstinate عَنِيدٌ ﴿١٩﴾ dictator every كَلٌّ unsuccessful arrogant

مِنْ وَرَائِهِمْ جَهَنَّمُ وَسُقِيَ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مِثْلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلْتُمْ كُرَامًا أَشَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلَافُ الْبَعِيدُ ﴿١٨﴾

and he will be made **جَهَنَّمَ** (is) Hell **وَيُسْقَى مِنْ** behind him **مِنْ دَلَالٍ**
 He will **يَتَجَرَّعُهُ** boiling festering **صَدِيدٍ** water **لَمْاءٍ** to drink
 to **يُسْفَفُ** and he will find hard **وَلَا يَكَادُ** sip it (unwillingly)

from death الْمَوْتُ and will come to him وَيَأْتِيهِ swallow it
 كُلِّ مَكَانٍ every side وَمَا yet not هُوَ he يَمِيتُهُ (will) die وَمِنْ
 (will be) a great عَذَابٌ torment عَظِيمٌ ﴿١٧﴾ and behind him وَرَآيِهِ
 in كَفَرُوا those who الَّذِينَ the parable of مَثَلٌ
 (are) as ashes كَرَمَادٍ (is that) their works أَعْمَلُهُمْ their Lord
 day on فِي the wind الرِّيحُ with it يَدُ blows furiously
 of what مِمَّا they shall be able يَقْدِرُونَ not لَا a stormy عاصِفٌ
 كَسَبُوا they have earned عَلَى (get) to مَتْنُؤُا اُذْكَ that هُوَ
 far away (from the Right Path) الْبَعِيدُ ﴿١٨﴾ the straying اَلضَّالُّ the it is

16. In front of him is Hell, and he will be made to drink boiling, festering water.
 17. He will sip it unwillingly, and he will find a great difficulty to swallow it
 down his throat, and death will come to him from every side, yet he will not die
 and in front of him, will be a great torment. 18. The parable of those who
 disbelieved in their Lord is that their works are as ashes, on which the wind blows
 furiously on a stormy day; they shall not be able to get aught of what they have
 earned. That is the straying, far away (from the Right Path).

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَئُودُ بِذَهَبِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ
 بِعَزِيزٍ ﴿١٧﴾ وَيَرَوُّوهُ لِيُذْهِبُوا إِلَيْهِمْ أَسْتَغْبِئُوا لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُغْنُونَ عَنَّا مِنْ
 عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحْجُوسٍ ﴿١٨﴾

أَلَمْ تَرَ do not تَرَ you see أَنَّ Allah that خَلَقَ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ بِالْحَقِّ with truth إِنَّ if
 يَئُودُ He wills بِذَهَبِكُمْ he can remove you وَيَأْتِ and bring بِخَلْقٍ creation جَدِيدٍ ﴿١٦﴾ وَمَا a new
 عَزِيزٍ ﴿١٧﴾ Allah وَيَرَوُّوهُ hard/difficult إِلَيْهِمْ and they shall appear أَسْتَغْبِئُوا the weak لِلَّذِينَ then will say
 فَهَلْ following for you كُنَّا verily إِنَّا who were arrogant (chiefs) اسْتَكْبَرُوا to those we
 تَبَعًا you can أَنتُمْ أَفْئُونَ عَنَّا avail عَنَّا any مِنْ Allah's اللَّهُ Torment عَذَابٍ from/against us
 هَدَّيْنَا if هَدَّيْنَا Allah guided us هَدَّيْنَا if تَرَ they will say قَالُوا thing
 هَدَّيْنَاكُمْ We would have guided you سَوَاءٌ it is equal عَلَيْنَا on

bear (those torments) with صَبْرًا or أَمْ whether we rage أَمْ us
place of ٱلْمَحِيصِ ﴿١٩﴾ any مِن (there is) for us لَّا not مَا patience
refuge

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allâh that is not hard or difficult. 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسُكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا
بِمُصْرِخِكُمْ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٠﴾

has been decided قُضِيَ when لَمَّا Satan الشَّيْطَانُ and will say وَقَالَ
الْأَمْرُ the matter إِنَّ the matter Allah الله وَعَدَكُمْ promised you وَعَدَ
and I (too) promised you وَوَعَدْتُكُمْ (of) truth الْحَقِّ a promise
over you عَلَيْكُمْ I had كَانَ لِي and not وَمَا but I betrayed you فَأَخْلَفْتُكُمْ
I called you دَعَوْتُكُمْ that أَنْ except إِلَّا authority سُلْطَانٍ any
blame me تَلُمُونِي so not فَلَا to me لِي and you responded فَاسْتَجَبْتُمْ
I can وَلَوْلَا but blame أَنْفُسُكُمْ yourselves مَا أَنَا not أَنَا
help me بِمُصْرِخِكُمْ you (can) أَنَا nor أَنَا help you بِمُصْرِخِكُمْ إِنِّي
you associated me as أَشْرَكْتُمُونِ what بِمَا deny كَفَرْتُ verily I
the الظَّالِمِينَ verily إِنَّ before مِنْ a partner (with Allah)
(is) a painful عَذَابٌ أَلِيمٌ ﴿٢٠﴾ torment لَهُمْ wrong-doers

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh. Verily, there is a painful torment for the *Zâlimûn*."

وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَأَدْخِلَ الَّذِينَ ءَامَنُوا those who and will be made to enter الَّذِينَ the righteous deeds الصَّالِحَاتِ and did وَعَمِلُوا flowing جَنَّاتٍ Gardens تَجْرَى under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever therein بِإِذْنِ with the Permission رَبِّهِمْ (of) their Lord تَحِيَّتُهُمْ their greeting فِيهَا therein سَلَامٌ (will be) peace ﴿٢٣﴾ أَلَمْ (will be) do not تَرَ you see كَيْفَ how ضَرَبَ sets forth اللَّهُ Allah مَثَلًا a parable كَلِمَةً a word طَيِّبَةً a goodly كَشَجَرَةٍ as tree طَيِّبَةٍ a goodly أَصْلُهَا a root ثَابِتٌ (is) firm وَفَرْعُهَا (reach) its branches (are) فِي in السَّمَاءِ the sky (i.e. very high) ﴿٢٤﴾ تُؤْتِي giving أُكْلَهَا its fruit كُلَّ all حِينٍ times بِإِذْنِ by the Leave رَبِّهَا (of) its Lord وَيَضْرِبُ and sets forth اللَّهُ Allah الْأَمْثَالَ parables لِلنَّاسِ for mankind لَعَلَّهُمْ in order that they may remember ﴿٢٥﴾

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!). 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يُمِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّانِي فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

وَمَثَلُ the parable and the كَلِمَةٍ word خَبِيثَةٍ (of) evil كَشَجَرَةٍ (is) tree that of خَبِيثَةٍ an evil اجْتُثَّتْ uprooted مِنْ from فَوْقِ the surface الْأَرْضِ (of) earth مَا not لَهَا having مِنْ any قَرَارٍ ﴿٢٦﴾ يُمِيتُ stability اللَّهُ Allah الَّذِينَ those who ءَامَنُوا

and what an **وَيْسٌ** in which they will burn **جَهَنَّمُ** Hell evil
to **اللَّهُ** and they set up **وَجَعَلُوا** place to settle in **الْقَرَارِ**
His **سَيِّئُهُ** from **عَنْ** to mislead (men) **لِيُضِلُّوا** rivals **أُنْدَادًا** Allah
but certainly **فَإِنَّ** enjoy (your brief life) **تَمَتَّعُوا** say **قُلْ** Path
مَصِيرَكُمْ the Hell-Fire **النَّارِ** (is) to **إِلَى** your destination **قُلْ**
that **لِمَا كُودٍ** have believed **آمَنُوا** who **الَّذِينَ** to My slaves say
and spend in charity **وَيُقِفُّوا** prayers **الصَّلَاةَ** they should perform
مِنَّا We have provided them **رَزَقْنَهُمْ** from what
a Day **يَوْمٌ** comes **أَنْ يَأْتِيَ** before **مِنْ قَبْلِ** and openly secretly
in it **فِيهِ** (there will be) mutual bargaining neither **لَا بَيْعٌ**
friendship nor **لَا خِلَالٌ**

29. Hell, in which they will burn, — and what an evil place to settle in! 30. And they set up rivals to Allâh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" 31. Say (O Muhammad ﷺ) to 'Ibâdî (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ
الْفُلَّكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣١﴾ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ
لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٢﴾

Allah ﷻ the heavens السَّمَوَاتِ has created خَلَقَ (is) He Who الَّذِي Allâh ﷻ
the السَّمَاءِ from مِنَ and sends down وَأَنْزَلَ and the earth وَالْأَرْضَ
thereby مِنْ and brought forth فَأَخْرَجَ water (rain) مَاءَ sky
and He has وَسَخَّرَ for you لَكُمْ as provision رِزْقًا fruits الثَّمَرَاتِ
that لِتَجْرِيَ the ships الْفُلَّكَ to you لَكُمْ made to be of service
by His Command بِأَمْرِهِ the sea الْبَحْرِ through فِي they may sail
the الْأَنْهَارَ to you لَكُمْ and He has made to be of service وَسَخَّرَ
rivers وَسَخَّرَ and He has made to be of service لَكُمْ to you الشَّمْسَ
both constantly pursuing their دَائِبَيْنِ and the moon الْقَمَرَ the sun
courses وَسَخَّرَ and He has made to be of service لَكُمْ to you الَّيْلَ
and the day وَالنَّهَارَ ﴿٣٢﴾ the night

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَمَا آتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٣﴾ وَإِذْ
قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٤﴾ رَبِّ إِنَّهُمْ أَضَلَّنَا كَثِيرًا مِنَ
النَّاسِ فَمَنْ يَعْصِي فَإِنَّهُ مَيِّتٌ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾

you سَأَلْتُمُوهُ that all of كَلِّ and He gave you وَآتَاكُمْ
 the Blessings بَعَثَ you count تَعُدُّوْا and if وَإِنْ asked Him for
 you will be able to count them تَحْصُوهُمْ not لَا (of) Allah اِنَّهُ
 (is) indeed an extreme wrong-doer لَظَلُمَ Man الْإِنْسَنَ verily اِنَّكَ
 كَفَّارٌ ﴿٢١﴾ a disbeliever وَإِذْ and (remember) when قَالَ said اِبْرٰهِيْمُ
 city اَلْبَلَدَ this هٰذَا make اَجْعَلْ O my Lord! رَبِّ Abraham
 and my sons وَبَنِيَّ and keep me away وَاجْنُبْنِي safe مَايَسَا (Makkah)
 O my Lord! رَبِّ idols اَلْأَصْنَامَ ﴿٢٢﴾ we worship تَعْبُدُ that اَنْ (from)
 اِمْتَنَنْ verily they اَضَلَّكَ many كَثِيرًا have led astray مِنْ among النَّاسِ
 (is) verily he فَاَتَمَّ follows me يَتَّبِعُنِي so whoever فَمَنْ mankind
 then You (are) فَاِنَّكَ disobeys me عَصَانِي and whoever وَمَنْ of me
 Most Merciful غَفُوْرٌ ﴿٢٣﴾ Oft-Forgiving رَبِّهِمْ

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَبَّنَا اِنِّیْ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِیْ رِزْقٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوْا الصَّلٰوةَ فَاَجْعَلْ اَفْنَدَةً مِنَ النَّاسِ تَهْوٰی اِلَيْهِمْ وَاَرْزُقْهُمْ مِنَ الشَّجَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٢٤﴾ رَبَّنَا اِنَّكَ تَعْلَمُ مَا تُخْفٰی وَمَا تُخْفٰی عَلٰی اَللّٰهِ مِنْ شَيْءٍ فِی الْاَرْضِ وَلَا فِی السَّمٰوٰتِ ﴿٢٥﴾

some of مِنْ have made to dwell اَسْكَنْتُ verily I اِنِّیْ O our Lord! رَبَّنَا
 ذُرِّيَّتِيْ my offspring بِوَادٍ in a valley غَيْرِ not ذِیْ with رِزْقٍ
 O our Lord! رَبَّنَا Sacred الْمُحَرَّمِ Your House بَيْتِكَ by عِنْدَ cultivation
 لِيُقِيمُوْا Lord! الصَّلٰوةَ in order that they may perform perfectly
 mankind اَلنَّاسِ among مِنْ hearts اَفْنَدَةً somake فَاَجْعَلْ prayers
 and (O Allah) provide وَاَرْزُقْهُمْ towards them اِلَيْهِمْ love تَهْوٰی
 ﴿٢٤﴾ يَشْكُرُوْنَ so that they may لَعَلَّهُمْ fruits الشَّجَرٰتِ with مِنْ them

ما know مَلَكُ certainly You إِنَّكَ Our Lord! رَبَّنَا give thanks
 وَما we reveal نَعْلَمُ and what وَما we conceal خُفِيَ what
 مِنْ Allah ﷻ on فِي thing شَيْءٍ any من Allah ﷻ is hidden
 the heaven السَّمَاءُ in فِي nor the earth وَلَا

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٧﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
 وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٣٨﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٣٩﴾ وَلَا
 تَحْسَبْ أَنَّ اللَّهَ غَفْلًا عما يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٠﴾

Who الَّذِي (are) to Allah ﷻ all the praises and thanks الْحَمْدُ
 وَهَبَ لِي has given me عَلَى in الْكِبَرِ old age إِسْمَاعِيلَ Ishmael
 (is) indeed the لَسَمِيعُ my Lord رَبِّي verily إِنَّ and إِسْحَاقَ Isaac
 make اجْعَلْنِي O my Lord! رَبِّ (of) invocation الدُّعَاءِ All-Hearer
 and مُقِيمَ me one who performs perfectly الصَّلَاةِ prayers وَمِنْ
 and accept وَتَقَبَّلْ our Lord! رَبَّنَا my offspring ذُرِّيَّتِي from
 دُعَاءِ ﴿٣٨﴾ my invocation رَبَّنَا our Lord! اغْفِرْ لِي me وَلِوَالِدَيَّ
 on the Day يَوْمَ and (all) the believers وَلِلْمُؤْمِنِينَ and my parents
 (when) يَقُومُ will be established الْحِسَابُ ﴿٣٩﴾ the reckoning وَلَا
 (of) غَفْلًا Allah ﷻ you consider (that) تَحْسَبْ and not
 الظَّالِمُونَ do يَعْمَلُ that which the wrong-doers إِنَّمَا only يُؤَخِّرُهُمْ
 will stare تَشْخَصُ up to a Day (when) لِيَوْمَ He gives them respite
 the eyes الْأَبْصَارُ in it فِي in horror

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on

وَقَدْ indeed مَكْرُوا they planned مَكْرَهُمْ their plot وَعَدَ and
 was (was) with اللَّهُ Allah مَكْرَهُمْ their plot وَإِنْ though كَانَتْ
 it would remove لِيُزِيلَ their plot (great) مَكْرَهُمْ
 مِنْهُ whereby الْجِبَالُ the mountains فَلَا so not تَحْسَبَنَّ
 His Promise will fail to keep عَدْوِهِمْ you think(that) اللَّهُ Allah
 رُسُلَهُ (to) His Messengers إِنَّ certainly اللَّهُ Allah عَزِيزٌ (is)
 (of) Retribution أَيْقَامُ All-Able ذُر All-Mighty

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance). 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتُغْشَىٰ وُجُوهُهُم النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ۝

يَوْمَ the earth الْأَرْضُ will be changed تُبَدَّلُ on the Day (when)
 and the heavens السَّمَوَاتُ earth to other than
 the الْوَاحِدِ Allah and they (all creatures) will appear before
 the الْقَهَّارِ One الْقَهَّارِ and you will see تَرَى the Irresistible
 يَوْمَئِذٍ sinners مُّقَرَّنِينَ that Day يَوْمَئِذٍ in bound together
 سَرَابِيلُهُمْ fetters قَطَرَانٍ (will be) of their garments وَتُغْشَىٰ
 that may لِيَجْزِيَ Fire النَّارُ their faces وَجُوهُهُمْ and will cover
 what نَفْسِ each soul نَفْسِ Allah require
 (is) Swift سَرِيعُ Allah truly إِنَّ it has earned كَسَبَتْ
 الْحِسَابِ ۝ هَذَا at reckoning this (Quran) بَلَّغٌ (is) a Message لِلنَّاسِ
 in order that they may be warned وَلِيُنذَرُوا for mankind
 وَلِيَعْلَمُوا thereby and that they may know أَنَّمَا that only هُوَ He إِلَهُ
 men (is) God وَاحِدٌ One وَلِيَذَّكَّرَ and that may take heed أُولُوا
 (of) understanding الْأَلْبَابِ

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. 49. And you will see the *Mujrimûn* that Day *Muqarranûn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ۝ (١) رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ (٢) ذَرَّهُمْ يَأْكُلُوا
وَرَتَمَتُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْمَلُونَ ۝ (٣) وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۝ (٤) مَا تَسْبِقُ مِنْ أَمْرٍ
أَجَلَهَا وَمَا يَسْتَعِجِرُونَ ۝ (٥) وَقَالُوا يَأْتِيهَا آلِ الذِّى نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ (٦) لَوْ مَا تَأْتِينَا بِالْمَلَكِ ۝ (٧) إِنْ
كُنْتَ مِنَ الصَّادِقِينَ ۝ (٨)

الرَّ Alif-Lam-Ra تِلْكَ these آيَاتُ the Verses (of) الْكِتَابِ (are) the Book
wish رَبِّمَا perhaps يَوَدُّ a plain مُبِينٍ and Quran وَقُرْآنٍ the Book
they were كَفَرُوا those who (if) that كَانُوا disbelieved
and let ذَرَّهُمْ Muslims (٢) to eat يَأْكُلُوا leave them
and let وَيُلْهِمُ them enjoy الْأَمَلُ and be preoccupied (with) فَسَوْفَ
We destroy أَهْلَكْنَا and not وَمَا they come to know يَعْمَلُونَ will
مِنْ (from) قَرْيَةٍ a town إِلَّا but وَلَهَا (there was) for it كِتَابٌ
(can) advance تَسْبِقُ not مَا a known مَعْلُومٌ decree (book)
delay (it) يَسْتَعِجِرُونَ nor وَمَا its term أَجَلَهَا nation أَمْرٍ any
was sent down نَزَّلَ to whom الذِّى O you يَأْتِيهَا and they say
عَلَيْهِ (unto him) الذِّكْرُ the Quran إِنَّكَ truly you لَمَجْنُونٌ (are)
angels بِالْمَلَكِ you bring to us تَأْتِينَا not مَا if لَوْ a mad man
إِنْ كُنْتَ if you are مِنَ of الصَّادِقِينَ the truthful

Sûrat 15. Al-Hijr (The Rocky Tract)

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Book and a plain Qur'ân. 2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allâh's Will in Islâm, i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise) 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to

know! 4. And never did We destroy a township but there was a known decree for it. 5. No nation can advance its term, nor delay it. 6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man! 7. "Why do you not bring angels to us if you are of the truthful?"

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُكُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

مَا نُنَزِّلُ not the angels الْمَلَائِكَةَ We send down إِلَّا except بِالْحَقِّ with the truth وَمَا so not كَانُوا they would be إِذَا then مُنْظَرِينَ ﴿٨﴾ the الذِّكْرَ have sent down نَزَّلْنَا We truly إِنَّا given respite and لَقَدْ guardians حَافِظُونَ ﴿٩﴾ and surely We وَإِنَّا Quran the شَيْعِ amongst فِي before you مِنْ قَبْلِكَ We sent أَرْسَلْنَا indeed came يَأْتِيهِمْ and not وَمَا (of) old الْأَوَّلِينَ ﴿١٠﴾ communities (sects) at they did كَانُوا but إِلَّا Messenger any مِنْ to them him بَسْتَهْزِئُونَ ﴿١١﴾ mock كَذَلِكَ thus نَسْلُكُكُمْ do We let it enter فِي (into) قُلُوبِ the hearts الْمُجْرِمِينَ ﴿١٢﴾ (of) the sinners لَا not يُؤْمِنُونَ they would believe بِهِ in it وَقَدْ and indeed خَلَتْ has gone سُنَّةُ example الْأَوَّلِينَ ﴿١٣﴾ (of) the ancients

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn*. 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients has gone forth.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ عَنْهُمْ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَسْرَفَ السَّمْعَ فَأَنْبَعَثَ فِيهِ شِهَابٌ مُبِينٌ ﴿١٨﴾

وَلَوْ a gate بَابًا to them عَلَيْهِم We opened فَتَحْنَا and even if
 from السَّمَاءِ the heaven فَظَلُّوا and they were to continue
 ascend لَقَالُوا they would say إِنَّمَا سُبُكْرَتْ surely
 Our eyes أَبْصَرْنَا have been blocked (blurred) بَلْ We نَحْنُ
 (are) people مَسْحُورُونَ ١٥ and indeed وَلَقَدْ bewitched
 in the heaven بُرُوجًا big stars وَزَيَّنَّهَا We
 beautified it لِلنَّظِيرِينَ ١٦ for the beholders وَحَفِظْنَاهَا We have
 protected it مِنْ كُلِّ شَيْطَانٍ devil رَجِيمٍ ١٧ outcast
 except مَنْ هُوَ أَسْرَقَ him who gains (steals) السَّمْعَ hearing فَأَتْبَعَهُ he is
 pursued by شِهَابٍ flaming fire ثَيِّبٍ ١٨ a clear

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). 15. They would surely, say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَوْبَقْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ١٩ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمِنْ أَنْتُمْ لَكُمْ يَرْزُقِينَ ٢٠ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ٢١ وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ لَنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمْ مَوْءً وَمَا أَشْرَكَ لَكُمْ بِخُنُوزِينَ ٢٢

وَالْأَرْضَ and placed وَأَلْقَيْنَا We spread it مَدَدْنَاهَا and the earth
 therein رَوَاسِيَ firm mountains وَأَوْبَقْنَا and caused to grow
 of كُلِّ شَيْءٍ thing مَوْزُونٍ ١٩ balanced (in due
 and We have made provision وَجَعَلْنَا proportion) لَكُمْ for you
 therein مَعِيشَ means of living وَمِنْ أَنْتُمْ and for those whom
 not لَكُمْ (for whom) يَرْزُقِينَ ٢٠ provide وَإِنْ (there is) not
 a thing إِلَّا عِنْدَنَا خَزَائِنُهُ with Us but وَمَا (are) the stores thereof
 and not نُنْزِلُهُ We send it down إِلَّا بِقَدَرٍ except in a measure
 مَعْلُومٍ ٢١ known وَأَرْسَلْنَا and We send الرِّيحَ winds لَوَافِحَ
 فَاتْرَلْنَا then cause to descend مِنَ السَّمَاءِ the sky مَاءً water

فَأَسْقَيْنَكُمُوهُ ۖ فَأَنْتُمْ بِهَا لَا تَحْزِنُونَ ﴿٢٠﴾ and We gave it to you to drink and not أَنْتُمْ you (are) able to store بِهَا for it

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَأَنَّا لَنَحْنُ غَنِيٌّ ۚ وَنُفِثُ وَنَحْنُ الْوَارِثُونَ ﴿٢١﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٢﴾ وَإِنَّ رَبَّكَ هُوَ بِحَشْرِهِمْ لَأَنِّمٌ حَكِيمٌ عَلِيمٌ ﴿٢٣﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٤﴾

وَأَنَّا لَنَحْنُ غَنِيٌّ ۚ Who give life We it is نَحْنُ and certainly We نُفِثُ and cause death وَنَحْنُ and We الْوَارِثُونَ (are) the inheritors وَلَقَدْ the first generations who الْمُسْتَقْدِمِينَ We know عَلِمْنَا and indeed We know عَلِمْنَا and indeed وَلَقَدْ of you مِنْكُمْ have passed away the present (late) generations who will come الْمُسْتَأْخِرِينَ ﴿٢١﴾ Who بِحَشْرِهِمْ (is) He هُوَ your Lord رَبَّكَ and verily وَإِنَّ afterwards لَأَنِّمٌ will gather them He حَكِيمٌ truly (is) عَلِيمٌ ﴿٢٣﴾ All-Wise All-Knowing وَلَقَدْ and indeed خَلَقْنَا We created الْإِنْسَانَ man مِنْ صَلْصَلٍ from altered into shape حَمَلٍ of mud مَسْنُونٍ ﴿٢٤﴾

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

وَاللَّيْلَانَ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٥﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٦﴾ فَلَإِذَا سَوَّيْتُهُمْ وَنَفَخْتُ فِيهِمْ مِنْ رُوحِي فَقَعُوا لَهُمْ سَاجِدِينَ ﴿٢٧﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢٨﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّٰجِدِينَ ﴿٢٩﴾

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?" 33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." 34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." 35. "And verily, the curse shall be upon you till the Day of Recompense." 36. [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٢﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٣﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٤﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٣٥﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٣٦﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٣٧﴾

قَالَ فَإِنَّكَ (Allah) said (are) of those then truly you (Iblis) said the known because of what O my Lord! I shall indeed adorn the earth and I shall mislead them all except Your slaves among them the chosen (sincere) My slaves certainly to Me Straight Way any authority shall not have over them you have those except those who followed you of the ones who go astray

37. Allâh said: "Then verily, you are of those reprieved, 38. "Till the Day of the time appointed." 39. [*Iblîs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. "Except Your chosen, (guided) slaves among them." 41. (Allâh) said: "This is the Way which will lead straight to Me." 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwîn*."

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٣٨﴾ لَمَّا سَبَعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٣٩﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٠﴾ أَتَخْلَوْهَا يُسَلِّمُونَ هِيَ أُولَئِكَ الَّذِينَ لَا يَسْأَلُهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُتَحَرِّجِينَ ﴿٤١﴾ نِعْمَ عِبَادِي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٢﴾

(is) the promised place for Hell **جَهَنَّمَ** and surely **وَلَإِنَّ** them **أَجْمَعِينَ** (14) all (Hell) has **لَهَا** seven **سَبْعَةَ** gates **أَبْوَابٍ** **لِكُلِّ** (is) a portion **جُزْءٌ** of them **مِنْهُمْ** each **بَابٍ** door **إِنَّ** (will be) amidst **فِي** the pious people **الْمُتَّقِينَ** truly **إِنَّ** assigned enter therein **ادْخُلُوهَا** and water springs **وَعُيُونٍ** Gardens **بَنَاتٍ** and We shall remove **وَنَزَعْنَا** and security **أَمْنِينَ** (15) in peace **بِسَلَامٍ** injury (hard **عَلَى** any **مِنْ** their breasts **صُدُورِهِمْ** (is) in **فِي** what thrones **عَلَى** on **سُورٍ** so they will be brothers **إِخْوَانًا** feeling) **مُتَقَابِلِينَ** (16) facing each other **لَا** not **يَمَسُّهُمْ** will touch them **فِيهَا** therein **ثَقَلٌ** fatigue **وَمَا** nor **هُمْ** shall they **يَتَّخِذُونَ** of it **يُسْأَلُونَ** (17) My slaves **عِبَادِي** inform (O Muhammad) **يَقُولُ** be removed **أَنَا** that I **أَنَا** (servants) **الرَّحِيمُ** the Oft-Forgiving the Most Merciful

43. "And surely, Hell is the promised place for them all. 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. "Truly, the *Muttaqûn* (the pious) will be amidst Gardens and water-springs (Paradise). 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.' 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ۖ وَيُنَبِّئُهُم عَنْ صَيْفِ إِبْرَاهِيمَ ۖ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَرِجُلُونَ ۖ فَأَلَا تَوْجَلُ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ۚ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَا يُبَشِّرُونَ ۚ

وَأَنَّ **عَذَابِي** My torment **هُوَ** (it) is **الْعَذَابُ** torment **وَيُنَبِّئُهُم** the most painful **الْأَلِيمُ** about **عَنْ** and tell them **وَيُنَبِّئُهُم** they entered **دَخَلُوا** when **إِذْ** (of) Ibrahim **إِبْرَاهِيمَ** guests (angels) **عَلَيْهِ** upon him **سَلَامًا** peace **قَالَ** he said **إِنَّا** indeed do not **لَا** they said **قَالُوا** (are) afraid **وَرِجُلُونَ** of you **مِنْكُمْ** we **نُبَشِّرُكَ** bring glad tidings to you **يُبَشِّرُكَ** We truly **إِنَّا** be afraid **تَوْجَلُ** **أَبَشَّرْتُمُونِي** (Ibrahim) said **قَالَ** knowledgeable **عَلِيمٍ** of a son (boy)

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." **56.** [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" **57.** [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O messengers?" **58.** They (the angels) said: "We have been sent to a people who are *Mujrimûn*." **59.** "(All) except the family of Lût (Lot). Them all we are surely, going to save (from destruction)." **60.** "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾
وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكَ أَحَدٌ وَامْضُ
حَيْثُ تَوْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ ﴿٦٦﴾

فَلَمَّا جَاءَ then when النَّاسُ the family لُوطٍ (of) Lot
الْمُرْسَلُونَ ﴿٦١﴾ the messengers (angels) قَالَ He said
قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾ (are) people قَالُوا unknown to me
they said بَلْ they said جِئْنَاكَ بِمَا we have come to you
نَايَ, but وَاتَّبِعْ doubting يَمْتَرُونَ ﴿٦٣﴾ in it
وَأَتَيْنَكَ بِالْحَقِّ ﴿٦٤﴾ and we truly the truth وَإِنَّا you
فَأَسْرِ بِأَهْلِكَ then travel بِقِطْعٍ with your family
مِنْ in part of اللَّيْلِ the night وَأَتَّبِعْ and follow
أَدْبَارَهُمْ their backs وَلَا and not يَلْتَفِتْ
where أَحَدٌ of you look back تَوْمَرُونَ ﴿٦٥﴾
you are ordered وَقَضَيْنَا and We made
إِلَيْهِ to him ذَلِكَ (of) those (sinners) هَؤُلَاءِ the root
دَابِرَ that الْأَمْرَ this decree أَنَّ
مَقْطُوعٌ (was) to be cut off مُصْبِحِينَ ﴿٦٦﴾
in the early morning

61. Then when the messengers (the angels) came unto the family of Lût (Lot).
62. He said: "Verily, you are people unknown to me." 63. They said: "Nay, we have come to you with that (torment) which they have been doubting. 64. "And we have brought you the truth and certainly, we tell the truth. 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." 66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوا أَوَلَمْ تَنْهَ الْغَالِبِينَ ﴿٧٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾ لَعَنَّاكَ يَا أَيُّهَا الْمُبْرِكُونَ ﴿٧٢﴾ فَخَذَتْهُمْ
الْصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

وَجَاءَ أَهْلُ the inhabitants الْمَدِينَةِ (of) the city
يَسْتَبْشِرُونَ ﴿٦٧﴾ rejoicing قَالَ (Lot) said
هَؤُلَاءِ these ضَيْفِي
فَلَا (are) my guests تَفْضَحُونِ ﴿٦٨﴾
وَاتَّقُوا and fear الشَّيْءَ and shame me
لَعَنَّاكَ يَا أَيُّهَا الْمُبْرِكُونَ ﴿٧٢﴾

Allah وَلَا and not تَحْزُونُ ﴿٦٦﴾ disgrace me قَالُوا they said أَوَلَمْ did
 (entertaining) the تَهْلِكُ from عَنِ we forbid you تَنْهَى ﴿٦٧﴾ the
 if (are) my daughters بَنَاتِي these هَؤُلَاءِ he said قَالِ people
 truly they إِنَّهُمْ by your life لَعَنَّا act لَعْنًا ﴿٦٨﴾ you must كُنْتُمْ
 wandering يَمْشُونَ ﴿٦٩﴾ their wild intoxication سَكْرَتِهِمْ (were) in
 at the مُشْرِقِينَ ﴿٧٠﴾ awful cry الصَّيْحَةُ so, overtook them فَأَخَذَتْهُمْ
 time of sunrise

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lût (Lot)] said: "Verily, these are my guests, so shame me not. 69. "And fear Allâh and disgrace me not." 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn?" 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So As-Saiha (torment — awful cry) overtook them at the time of sunrise.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٧١﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٢﴾ وَإِنَّهَا لَيْسَبِيلٌ
 مُّقِيمٍ ﴿٧٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٤﴾ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٥﴾ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ
 مُّبِينٍ ﴿٧٦﴾ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ ﴿٧٧﴾

فَجَعَلْنَا and We turned it عَلَيْهِا upside سَافِلَهَا down وَأَمْطَرْنَا and
 baked clay سِجِّيلٍ of stones حِجَارَةً unto them عَلَيْهِمْ rained
 for those لَآيَاتٍ this in فِي surely إِنَّ (are) signs لِّلْمُتَوَسِّمِينَ ﴿٧٢﴾
 (were) on a road لَيْسَبِيلٍ and verily they (the cities) وَإِنَّهَا who see
 (is) indeed لَآيَةً therein فِي ذَلِكَ surely إِنَّ established مُّقِيمٍ ﴿٧٣﴾
 the أَصْحَابُ were كَانَ and surely وَإِنْ for the believers لِّلْمُؤْمِنِينَ ﴿٧٤﴾ a sign
 wrong-doers لَظَالِمِينَ ﴿٧٥﴾ (of) the wood الْأَيْكَةِ owners (dwellers)
 and they are وَإِنَّهُمَا on them مِنْهُمْ so, We took vengeance فَانْتَقَمْنَا
 both لَبِإِمَامٍ (way) on a road (way) مُّبِينٍ ﴿٧٦﴾ clear وَلَقَدْ and verily كَذَّبَ
 (of) the rocky tract الْحَجَرِ dwellers أَصْحَابُ denied
 the Messengers الْمُرْسَلِينَ ﴿٧٧﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see. 76. And verily, they (the cities) were right on the highroad. 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood, were also *Zâlimûn*. 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَأَيَّلْنَاهُمْ مَا بَيْنَنَا فَأَكَوُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا مَّائِنِينَ ﴿٨٢﴾ فَآخَذْتَهُمُ الصَّيْحَةُ مُضْجِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَرَأَتْ السَّاعَةَ لِآيَةٍ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

but they were أَكَاوُوا Our Signs مَا بَيْنَنَا and We gave them مَا بَيْنَهُمْ عَنْهَا مُعْرِضِينَ ﴿٨١﴾ to them مُعْرِضِينَ ﴿٨١﴾ and they used to وَكَانُوا اverse وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَرَأَتْ السَّاعَةَ لِآيَةٍ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. 86. Verily, your Lord is the All-Knowing Creator.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِ وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَافِضٌ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾ قُلْ رَبِّكَ لَسْتُ لَكُمْ بِمُتْلِفٍ ۚ أَمْعِينَ ﴿٩٢﴾

of seven سَبْعًا We have given you مَا آتَيْنَاكَ and indeed وَلَقَدْ
 and the Quran وَالْقُرْآنَ the repeatedly recited Verses الْمَثَانِي
 at إِلَ (with) your eyes عَيْنِكَ look مَدَّنْ not لَا Grand الْعَظِيمُ ﴿٨٧﴾
 (couples) أَزْوَاجًا (with) it بِهِ We have bestowed مَتَّعْنَا what
 over them عَلَيْهِمْ grieve تَحْزَنَ nor وَلَا of them مِنْهُمْ certain classes
 وَأَخْفِضْ your wing جَنَاحَكَ and lower وَأَخْفِضْ for the believers لِّلْمُؤْمِنِينَ ﴿٨٨﴾
 the الْنَذِيرُ I (am) أَنَا I indeed إِنِّي and say the الْنَذِيرُ
 the الْمُفْتِسِمِينَ ﴿٨٩﴾ on عَلَى We have sent down أُنزَلْنَا as كَمَا plain
 the الْقُرْآنَ have made جَعَلُوا who الَّذِينَ dividers
 We shall certainly لَنَسْأَلَنَّهُمْ so, by your Lord فَرِيكَ into parts
 all أَجْمَعِينَ ﴿٩٠﴾ ask them

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly-recited Verses), (i.e. *Sûrat Al-Fâtiḥah*) and the Grand Qur'ân. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): "I am indeed a plain warner." 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَقَّ يَأْتِيكَ الْيَقِينُ ﴿٩٩﴾

therefore, فَأَصْدَعْ to do ﴿٩٣﴾ they used كَانُوا about what عَمَّا
 and turn وَأَعْرِضْ you are commanded تُؤْمَرُ that which بِمَا proclaim
 will كَفَيْنَاكَ truly We إِنَّا the polytheists الْمُشْرِكِينَ ﴿٩٤﴾
 الَّذِينَ (against) the scoffers الْمُسْتَهْزِئِينَ ﴿٩٥﴾ who يَجْعَلُونَ
 so another مَاخَرُ god إِلَهًا Allah اللَّه along with مَعَ set up
 We know نَعْلَمُ and indeed وَلَقَدْ they come to know يَعْلَمُونَ ﴿٩٦﴾
 of what يَضِيقُ that you أَنَّكَ is straitened صَدْرُكَ
 (of) your رَبِّكَ the praises بِحَمْدِ so, glorify فَسَبِّحْ they say ﴿٩٧﴾

and وَكُنْ Lord of مَن and be of السَّجِدِينَ ﴿٩٣﴾ those who prostrate and رَابِعًا ﴿٩٤﴾ comes unto you يَا نَبِيَّكَ until حَتَّى your Lord رَبِّكَ worship the certainty (death)

93. For all that they used to do. 94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikân*. 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allâh another *ilâh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes unto you the certainty (i.e. death).

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

أَنَّا أَمَرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٩٣﴾ يُزِيلُ الْمَلٰٓئِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٩٤﴾ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٩٥﴾ خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٩٦﴾

so (of) Allah the Command أَمَرُ came (will come) أَنَّا not تَسْتَعْجِلُوهُ seek to hasten it سُبْحَنَهُ Glorified is He وَتَعَالَى they associate as partners with يُشْرِكُونَ ﴿٩٣﴾ all that عَمَّا and above with the الرُّوحِ the angels الْمَلٰٓئِكَةُ He sends down يُزِيلُ (Him) of revelation مَن to مَنْ His Commnd أَمْرِهِ whom يَشَاءُ He wills مِنْ of عِبَادِهِ His slaves أَن أَنْذِرُوا أَنَّهُمْ warn أَن that (there is) لَا no إِلَهَ but أَنَا I فَاتَّقُونِ ﴿٩٤﴾ so fear Me خَلَقَ the heavens السَّمٰوٰتِ created with بِالْحَقِّ and the earth وَالْأَرْضَ they associate يُشْرِكُونَ ﴿٩٥﴾ above all عَمَّا He is exalted truth تَعَالَى as partners (with Him) خَلَقَ He created الْإِنسَانَ man مِنْ then behold فَإِذَا semen/sperm نُطْفَةٍ from he خَصِيمٌ becomes opponent ﴿٩٦﴾ open

Sûrat 16. An-Nahl**(The Bees)***In the Name of Allâh**the Most Gracious, the Most Merciful*

1. The Event ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. 2. He sends down the angels with the *Rûh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illa Ana*, so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah*, then behold, this same (man) becomes an open opponent.

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تَخْرُجُونَ ﴿٦﴾ وَنَحْمِلُ أَنْقَالَكُمْ إِن كُنْتُمْ لَا تَشْقُونَ ﴿٧﴾ إِلَّا بِإِذْنِ رَبِّكُمْ لَرُءُوفٌ رَحِيمٌ ﴿٨﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٩﴾

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ He has created them and the cattle and of her (is) warmth دِفْءٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ you eat وَلَكُمْ فِيهَا جَمَالٌ ﴿٦﴾ beauty حِينَ تُرْجَعُونَ when you bring them home in the evening and as وَحِينَ تَخْرُجُونَ ﴿٧﴾ and they carry أَنْقَالَكُمْ your loads إِلَىٰ a land that you could not reach إِلَّا بِإِذْنِ رَبِّكُمْ truly (to) yourselves with great trouble and (He) رَحِيمٌ ﴿٨﴾ (is) Most Kind Lord لَرُءُوفٌ and donkeys وَالْحَمِيرَ and mules وَالْبِغَالَ has created horses and as an adornment وَزِينَةً so that you may ride them لِتَرْكَبُوهَا and He creates وَمَا تَخْلُقُ ﴿٩﴾ what لَا not تَعْلَمُونَ ﴿٩﴾ you have knowledge about

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach

except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَّيْكُمْ أَجْمَعِينَ ﴿٨﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿٩﴾ يُثْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٠﴾

وَعَلَى اللَّهِ and upon Allah قَصْدُ (is) the direction السَّبِيلِ (of) the Straight Path وَمِنْهَا but some of them (are ways) جَائِرٌ that are crooked وَلَوْ He would have شَاءَ He willed لَهَدَّيْكُمْ He would have guided you أَجْمَعِينَ ﴿٨﴾ all هُوَ He it is الَّذِي Who sends down أَنْزَلَ from the sky مَاءً (rain) لَكُمْ for you مِنْهُ from it شَرَابٌ (is) drink (that you have) وَمِنْهُ (is) drink (that you have) and from it (grows) شَجَرٌ vegetation (trees) فِيهِ therein تُسِيمُونَ ﴿٩﴾ you pasture your ثَبِتُ cattle He causes to grow يَثْبِتُ لَكُمْ for you بِهِ with it الزَّرْعَ the crop وَالزَّيْتُونَ and the olives وَالنَّخِيلَ and the date-palm وَالْأَعْنَابَ and the grapes and every kind of fruit الثَّمَرَاتِ ﴿١٠﴾ (of) fruits إِنَّ (of) fruits and from فِي ذَلِكَ in that لَآيَةً a sign لِقَوْمٍ (is) a sign for people يَتَفَكَّرُونَ ﴿١٠﴾ who reflect

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالْجُودُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١١﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً ثَلَّاسُونَ نَوْحًا وَمِنْهَا أَنْفَاقٌ مُخْتَلِفَةٌ رَاغِبَاتٌ فِي السَّيْلِ وَنَحْلٌ يُدْخِلُ مِنْهُ خَلْقًا كَثِيرًا بَيْنَ أَيْدِيهِمْ رِجَالُهُ يَنْزِلُونَ ﴿١٣﴾ وَهُوَ الَّذِي يَخْلُقُ السَّحَابَ مَتَدًا يَنْزِلُ مِنْهُ مَاءٌ بَارِكٌ يَخْرُجُ مِنْهُ نَخْلٌ وَنَخْلٌ يُسَمَّى الْيَاقُوتَ وَمِنْهَا لَبَنٌ ذَائِبٌ لِلسَّائِبِ وَالْحَلَبُ الْأَنْبَسُ وَالزَّيْتُونَ وَالنَّخِيلُ وَالْأَعْنَابُ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿١٤﴾

(of) the Grace **نِعْمَةً** you count **تَعُدُّوْا** and if **وَإِنْ** remember Allah **لَا** not **تُحْصُوْهُمَا** you can count it **إِنْ** truly Allah **لَعَفُوْرٌ** and Allah **وَاللَّهُ** Most Merciful **رَحِيْمٌ** (is) Oft-Forgiving **يَعْلَمُ** you **تَكْتُمُوْنَ** and what **وَمَا** you conceal **تُسِرُّوْنَ** what **مَا** knows reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. 19. And Allâh knows what you conceal and what you reveal.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَهُمْ يُخْلَقُوْنَ ﴿١٥﴾ اَمْوَاتٌ غَيْرَ اَحْيَآءٍ وَمَا يَشْعُرُوْنَ اَيَّانَ يَبْعَثُوْنَ ﴿١٦﴾ اِلٰهَهُمْ اِلٰهٌ وَحِدٌ ۖ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ قُلُوْبُهُمْ مُّنْكَرٌ وَهُمْ مُّسْتَكْبِرُوْنَ ﴿١٧﴾ لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ اِنَّهُمْ لَا يُحِبُّوْنَ الْمُسْتَكْبِرِيْنَ ﴿١٨﴾

وَالَّذِيْنَ يَدْعُوْنَ **يَدْعُوْنَ** and those who **مِنْ دُوْنِ** other than Allah **اللّٰهِ** and they themselves **وَهُمْ** anything **شَيْئًا** they create **يَخْلُقُوْنَ** not **لَا** **يَخْلُقُوْنَ** are created **اَمْوَاتٌ** (they are) dead **غَيْرَ اَحْيَآءٍ** lifeless **وَمَا** they will be **يَبْعَثُوْنَ** when **اَيَّانَ** they know **يَشْعُرُوْنَ** and not but for **وَالَّذِيْنَ** One **وَاحِدٌ** (is) God **اللّٰهُ** your God **اِلٰهَهُمْ** resurrected **لَا** those who **يُؤْمِنُوْنَ** believe **بِالْآخِرَةِ** in the Hereafter **قُلُوْبُهُمْ** their hearts **مُنْكَرٌ** deny **وَهُمْ** and they **مُسْتَكْبِرُوْنَ** (are) proud **لَا** **جَرَمَ** no doubt **اَنَّ** Allah **اللّٰهُ** that **يَعْلَمُ** what **مَا** knows **يُسِرُّوْنَ** what they conceal **وَمَا** and what **يُعْلِنُوْنَ** they reveal **اِنَّهُمْ** truly He **لَا** **يُحِبُّ** He likes **الْمُسْتَكْبِرِيْنَ** the proud (arrogant) **﴿١٨﴾**

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your *Ilâh* (God) is One *Ilâh*. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

وَلَمَّا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رِجْكَ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ بَنَسَنَّهُمْ مِنَ الْفَوَاحِشِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

وَلَمَّا قِيلَ and when and what is that to them it is said what is that ٢٤ sent down your Lord قَالُوا they say ٢٥ tales of the men of old their own أَوْزَارَهُمْ they will bear (of) the men of old (of) Resurrection الْقِيَمَةِ on the Day يَوْمَ in full burdens كَامِلَةً and of الَّذِينَ the burdens أَوْزَارِ (of) those whom يُضِلُّونَهُمْ they misguided بِغَيْرِ without عِلْمٍ indeed it is ٢٥ knowledge مَا evil that يَزِيدُونَ they shall bear ٢٦ مَكَرَ indeed they plotted ٢٦ those الَّذِينَ مِنْ قَبْلِهِمْ but, struck اللَّهُ Allah بَنَسَنَّهُمُ the foundations الْفَوَاحِشِ from their buildings ٢٦ فَخَرَّ the foundations ٢٦ above them السَّقْفُ upon them ٢٦ the roof ٢٦ from فَوْقِهِمْ the torment الْعَذَابُ and came to them ٢٦ where لَا يَشْعُرُونَ they did not perceive

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

ثُمَّ يَوْمَ الْقِيَمَةِ يَخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تُشْكِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْآخِرَىٰ أَيْسَرُ وَالْأُولَىٰ أَشَدُّ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ شَيْءٍ إِلَّا بِإِذْنِ اللَّهِ عَلِيمٌ ﴿٢٨﴾ كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

ثُمَّ then ٢٧ on the Day الْقِيَمَةِ (of) Resurrection يَخْزِيهِمْ (are) My شُرَكَاءِ where أَيْنَ and say وَيَقُولُ they used ٢٧ كُنْتُمْ whom الَّذِينَ partners ٢٧ تَوَفَّيْنَاهُمْ said/will say ٢٧ الَّذِينَ those who ٢٧ أَلْقَوْا the foundations السَّلَامَ ٢٧ مَا كُنَّا نَعْمَلُ مِنْ شَيْءٍ إِلَّا بِإِذْنِ اللَّهِ عَلِيمٌ ٢٨ كُنْتُمْ تَعْمَلُونَ ٢٩

disgrace **الْخِزْيَ** verily **إِنَّ** the knowledge **الْعِلْمَ** have been given
الْيَوْمَ today (this Day) **وَالشُّوْءَ** and misery **عَلَى** upon (are) **الْكٰفِرِيْنَ** ﴿٦٧﴾
the **الْمَلٰٓئِكَةُ** cause to die **تَوَفَّيْنَهُمْ** those whom **الَّذِيْنَ** the disbelievers
then they **ظَالِمِيْنَ** themselves **اَنْفُسِهِمْ** while they wrong **اَلْمَلٰٓئِكُ** angels
نَعْمَلْ We used **كُنَّا** not **مَا** (false) submission **اَلَسَلَّمَ** will make
يَعْمَلْ (is) Allah **اَللّٰهُ** truly **إِنَّ** yes **بَلَىٰ** evil **سُوءٍ** any **مِنْ** to do
to do **تَعْمَلُوْنَ** ﴿٦٨﴾ you used **كُنْتُمْ** of what **بِمَا** All-Knower

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge will say: "Verily, disgrace and misery this Day are upon the disbelievers. 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

فَادْخُلُواْ اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا فَلَيْسَ مَتٰوٰى الْمُتَكَبِّرِيْنَ ﴿٦٩﴾ **وَقِيْلَ لِلَّذِيْنَ اٰتَقَوْاْ مَاذَا اَنْزَلَ رَبُّكُمْ قَالُوْا**
خَيْرًا لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّلَدَارُ الْاٰخِرَةِ خَيْرٌ وَلَنِعَمَ دَارُ الْمُتَّقِيْنَ ﴿٧٠﴾ **جَنَّتٌ عَدْنٍ يَدْخُلُوْنَهَا**
يَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ **كَذٰلِكَ يَجْزِيْ اللّٰهُ الْمُتَّقِيْنَ** ﴿٧١﴾

to abide **خٰلِدِيْنَ** (of) Hell **جَهَنَّمَ** the gates **اَبْوَابَ** so enter **فَادْخُلُواْ**
abode **مَتٰوٰى** and indeed what an evil **فَلَيْسَ** therein **فِيْهَا**
to **الْمُتَكَبِّرِيْنَ** ﴿٦٩﴾ (for) the arrogant **وَقِيْلَ** and (when) it is said **لِلَّذِيْنَ**
has sent **اَنْزَلَ** what (is it that) **مَاذَا** who are pious **اَتَقَوْاْ** those
for those **لِلَّذِيْنَ** good **خَيْرًا** they say **قَالُوْا** your Lord **رَبُّكُمْ** down
(there is) **حَسَنَةً** world **الدُّنْيَا** this **فِيْ** in **هٰذِهِ** do good **اَحْسَنُوْا** who
(will be) **خَيْرٌ** (of) the Hereafter **الْاٰخِرَةِ** and the home **وَلَدَارُ** good
وَلَنِعَمَ better **وَلَنِعَمَ** and excellent indeed **دَارُ** the home **الْمُتَّقِيْنَ** ﴿٧٠﴾
يَدْخُلُوْنَهَا (of) Eden (Eternity) **عَدْنٍ** Gardens **جَنَّتٌ** (of) the pious
يَجْرِيْ (from) (beneath them) **مِنْ تَحْتِهَا** flowing **يَجْرِيْ** which they will enter
كَذٰلِكَ they wish **يَشَآءُوْنَ** all that **فِيْهَا** therein **لَهُمْ** they will have **رِيْوٰى** rivers
the pious people **الْمُتَّقِيْنَ** ﴿٧١﴾ Allah **اللّٰهُ** rewards **يَجْزِيْ**

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." 30. And (when) it is said to those who are the *Muttaqûn* (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).

الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣١﴾ فَأَصَابَهُمْ مَسْئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٢﴾

الَّذِينَ those whom نُوَفِّهِمُ the angels الْمَلَائِكَةُ cause to die طَيِّبِينَ be unto you عَلَيْكُمْ peace سَلَامٌ saying يَقُولُونَ while they are good
 ادْخُلُوا enter (you) الْجَنَّةَ Paradise بِمَا because of what كُنْتُمْ you used to do
 هَلْ do يَنْظُرُونَ they await إِلَّا but أَنْ that تَأْتِيَهُمُ the angels الْمَلَائِكَةُ should come to them
 أَوْ or يَأْتِيَ (should) come أَمْرٌ Your Lord رَبِّكَ (of) كَذَلِكَ thus
 فَعَلَ الَّذِينَ did those مِنْ قَبْلِهِمْ before them وَمَا and not ظَلَمَهُمُ Allah wronged them
 وَلَكِنْ but كَانُوا they used أَنْفُسَهُمْ themselves يَظْلِمُونَ to wrong
 فَأَصَابَهُمْ مَسْئَاتُ the evil results مَا (of) what عَمِلُوا they did وَحَاقَ at (it)
 بِهِمْ they used كَانُوا what تَأْتِيَهُمْ surrounded
 يَسْتَهْزِئُونَ to mock

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

وَقَالَ الَّذِينَ and said الَّذِينَ those who أَشْرَكُوا joined others in worship
لَوْ (with Allah) شَاءَ if اللَّهُ Allah مَا neither we عَبَدْنَا we
مِنْ دُونِهِ would have worshiped other than Him مِنْ any شَيْءٍ thing
وَلَا nor we آبَاؤُنَا nor our fathers حَرَمْنَا nor we have
مِنْ دُونِهِ forbidden without Him مِنْ any شَيْءٍ thing فَهَلْ so فَعَلَ then what
الَّذِينَ did الَّذِينَ those who مِنْ قَبْلِهِمْ before them فَهَلْ (were) then what
عَلَى (is) عَلَى الرُّسُلِ on the الرُّسُلِ the مَسْغُوتَ but إِلَّا the مَسْغُوتَ
Message) the clear ﴿٣٥﴾ وَلَقَدْ and verily بَعَثْنَا We have sent
فِي in كُلِّ every أُمَّةٍ a Messenger (saying) أَنِ a Messenger
that worship you اللَّهُ Allah وَاجْتَنِبُوا and avoid الطَّاغُوتَ
false deities فَمِنْهُمْ then, of them مَنْ whom هَدَى (were) some
guided اللَّهُ Allah وَمِنْهُمْ of them مَنْ some (were) حَقَّتْ was
justified عَلَيْهِ upon whom الضَّلَالَةُ the straying فَسِيرُوا so travel
through الْأَرْضِ the land فَانظُرُوا and see كَيْفَ how كَانَ was
the end الْمُكَذِّبِينَ ﴿٣٦﴾ (of) those who denied

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût*." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَشُوكُ بَلَى وَعَظَاهُ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ إِنْ يَنْتَلِفُونَ فِيهِ
وَلَيَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

then **فَإِنْ** their guidance **هُدًى** for **عَلَى** you covet **تَحَرَّضَ** if **إِنْ**
 He lets **يُضِلُّ** whom **مَنْ** will guide **يَهْدِي** not **لَا** Allah **اللَّهُ** verily
 any **مِنْ** they have **لَهُمْ** and not **وَمَا** to go astray
 by Allah **بِاللَّهِ** and they swear **وَأَقْسَمُوا** helpers (supporters)
 Allah **اللَّهُ** will raise up **يَعِثُّ** not **لَا** oaths **أَيْمَانِهِمْ** their stronger
 upon him **عَلَيْهِ** a promise **وَعَدًا** yes **بَلَى** dies **يَمُوتُ** he who **مَنْ**
 not **لَا** (of) mankind **النَّاسِ** most **أَكْثَرُ** but **وَلَكِنَّ** in truth
 know **يَسِيرِينَ** in order to illustrate **لَهُمْ** for them **الَّذِي**
 that **يَخْتَلِفُونَ** wherein **فِيهِ** they differ **وَلِيَعْلَمَ** and may know **الَّذِينَ**
 those who **كَفَرُوا** disbelieved **أَنَّهُمْ** that they **كَانُوا** were **كَذَّابِينَ**
 liars

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٧﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٨﴾ الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٩﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٠﴾

إِنَّمَا only قَوْلُنَا Our Word لِشَيْءٍ unto a thing إِذَا when أَرَدْنَاهُ
 and it فَيَكُونُ ﴿٣٧﴾ be كُنْ unto it لَهُ We say نَقُولَ (is) that أَنْ We intend it
 (in) for the فِي emigrated هَاجَرُوا and as for those who وَالَّذِينَ is
 they were persecuted ظَلَمُوا after مِنْ بَعْدِ مَا (of) Allah اللَّهُ Cause
 this الدُّنْيَا in فِي We will certainly give them residence لَنَبْوَنَّهُمْ
 (of) the الْآخِرَةِ and indeed the reward وَلَا جَزَاءَ goodly حَسَنَةً world
 (but) يَعْلَمُونَ ﴿٣٨﴾ they كَانُوا if لَوْ will be greater أَكْبَرُ Hereafter
 and unto وَعَلَى remained patient صَبَرُوا those who الَّذِينَ know
 We sent أَرْسَلْنَا and not وَمَا put their trust يَتَوَكَّلُونَ ﴿٣٩﴾ their Lord

whom We sent نُوحِيْ men رِجَالًا but إِلَّا before you مِنْ قَبْلِكَ revelation إِلَيْهِمْ to them فَسْأَلُوا so ask أَهْل those who know الَّذِينَ الَّذِينَ knowing تَعْلَمُونَ لَا you were كُنْتُمْ if إِنَّ the Scripture

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُّوْنَ ﴿٤١﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٢﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِيْبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٣﴾

and We have وَأَنْزَلْنَا and the Books وَالزُّبُرِ with clear signs بِالْبَيِّنَاتِ that the reminder (Quran) الذِّكْرَ unto you إِلَيْكَ sent down (is) sent down نَزَّلَ what مَا to mankind (people) النَّاسِ you may explain give بَيِّنَاتٍ and that they may وَلَعَلَّهُمْ to them down إِلَيْهِمْ devise plots مَكَرُوا those who الَّذِينَ do then feel secure أَفَأَمِنَ thought with them اللَّهُ Allah will sink يَخْسِفُ that أَنْ evils السَّيِّئَاتِ the earth الْأَرْضَ (into) the earth أَوْ or يَأْتِيَهُمُ will come to them الْعَذَابُ torment مِنْ from حَيْثُ direction لَا not يَشْعُرُونَ they perceive تَقْلِيْبِهِمْ in فِي that He may seize them أَوْ or يَأْخُذَهُمْ and from فَمَا not هُمْ so they بِمُعْجِزِينَ will be able to escape (from Allah's punishment)

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the *Dhikr*, that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿١٧﴾ أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيهِمْ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿١٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٩﴾

with a gradual تَخَوُّفٍ that He may seize them يَأْخُذْهُمْ or أَوْ
(is) indeed Most رَبَّكُمْ your Lord truly فَإِنَّ wasting
seen رَبَّكُمْ Most Merciful ﴿١٧﴾ Gracious
from اللَّهِ created خَلَقَ what مَا (to) (observed)
the right يَمِينِ to their shadow ظِلُّهُ incline يَنْفَعِيهِمْ thing شَيْءٍ
unto Allah ﷻ making prostration سُجَّدًا and to the left الشَّمَائِلِ
وَهُمْ دَاخِرُونَ ﴿١٨﴾ and they (are) lowly وَلِلَّهِ يَسْجُدُ
and all وَمَا the heavens السَّمَوَاتِ (is) in فِي (all) that مَا prostrate
moving (living) دَابَّةٍ of the earth الْأَرْضِ (is) in فِي that
not لَا and they are وَهُمْ and the angels وَالْمَلَائِكَةِ creatures
proud or arrogant يَسْتَكْبِرُونَ ﴿١٩﴾

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? 48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٢١﴾ وَلَكُمْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٢٢﴾ وَمَا يَكُم مِّنْ تَقْوَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٢٣﴾

يَخَافُونَ رَبَّهُمْ their Lord رَبَّهُمْ they fear فَوْقِهِمْ above them وَيَفْعَلُونَ
and said وَقَالَ they are commanded يُؤْمَرُونَ ﴿٢٠﴾ what مَا they do
اللهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ (two) إِنَّمَا two gods
you فَارْهَبُونِ ﴿٢١﴾ then Me فَإِنِّي One (is) God ﷻ He هُوَ verily
وَلَكُمْ should fear وَلَهُ the heavens وَالْأَرْضِ and the earth الدِّينُ and His
(is) the الضُّرُّ and the الدِّينُ

Allah is it any other than أَفَدَّرَ perpetual religion
 of you have بِكُمْ and whatever مَا, you fear لَتَقُونَ ﴿٥١﴾ Allah
 when إِذَا then ثُمَّ Allah (is) from بَلَاءِ blessing
 you cry aloud تَجْتَهِدُونَ ﴿٥٢﴾ unto Him فَالْيَوْمِ harm الضَّرُّ touches you
 for help

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh ﷻ) much.

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His. Will you then fear any other than Allâh? 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥١﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَسْتَعِزُّوا فَسَوْفَ تَعْلَمُونَ ﴿٥٢﴾
 وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتَسْتَأَنَّ عَنْ مَا كُنتُمْ تَفْتَرُونَ ﴿٥٣﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ
 مَا يَشْتَهُونَ ﴿٥٤﴾

ثُمَّ إِذَا then كَشَفَ He has removed الضَّرُّ the harm عَنْكُمْ
 from you إِذَا behold فَرِيقٌ a party مِّنْكُمْ of you بِرَبِّهِمْ with their
 Lord يُشْرِكُونَ ﴿٥١﴾ so they deny لِيَكْفُرُوا associate others in worship
 then تَسْتَعِزُّوا We have bestowed on them بِمَا that which ءَاتَيْنَاهُمْ
 but will فَسَوْفَ enjoy yourselves تَعْلَمُونَ ﴿٥٢﴾ you come to know
 and they assign لِمَا unto what لَا not يَعْلَمُونَ they know نَصِيبًا
 by Allah تَاللَّهِ We provided them رَزَقْنَاهُمْ from what مِمَّا a portion
 you used كُنتُمْ about what عَمَّا you shall certainly be asked لَتَسْتَأَنَّ
 تَفْتَرُونَ ﴿٥٣﴾ to fabricate وَيَجْعَلُونَ and they assign لِلَّهِ unto Allah
 وَلَهُمْ Glorified is He سُبْحَانَهُ daughters and unto themselves مَا
 they desire يَشْتَهُونَ ﴿٥٤﴾ what

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). 55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them unto

what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters unto Allâh! – Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

وَإِذَا بُشِّرَ أَحَدُهُم the news is brought and when بِشَّرَ and when
and ظَلَّ of female وَجْهُهُ remains ظَلَّ of female
and وَهُوَ dark مُسْوَدًّا his face وَجْهُهُ remains ظَلَّ of female
he كَظِيمٌ ﴿٥٨﴾ (is) filled with inward grief يَتَوَرَّى (is) filled with inward grief
from الْقَوْمِ the people الْقَوْمِ the people
because of سُوءِ the evil مَا the evil
he has been informed بِشَّرَ whereof أَيُمْسِكُهُ whereof
shall he keep it أَيُمْسِكُهُ whereof
bury it (her) يَدُسُّهُ or أَمْ with dishonour عَلَىٰ هُونٍ (her)
in the earth أَلَا the earth
they يَحْكُمُونَ ﴿٥٩﴾ (is) what مَا evil سَاءَ certainly
in the الآخِرَةِ believe يُؤْمِنُونَ not لَا for those who لِلَّذِينَ decide
and for Allâh وَلِلَّهِ (is) an evil السَّوْءِ description مَثَلُ Hereafter
the highest أَعْلَىٰ (is) description الْمَثَلُ (is) the
the All-Wise الْحَكِيمُ ﴿٦٠﴾ the All-Wise

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

وَلَوْ يَرَىٰ أَحَدُ النَّاسِ بِظُلْمِهِ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَلَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْمُتَّقِينَ لَاجِرًا أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

وَلَوْ and if يَرَىٰ and if
النَّاسِ mankind النَّاسِ mankind
He would leave تَرَكَ not مَا for their wrong-doing
He يُؤَخِّرُهُمْ but وَلَكِنْ a single (moving) living creature دَابَّةٍ (of)

and **فَإِذَا** an appointed **تُسَمَّى** term **أَجَلٍ** for **إِلَّا** postpones them they can **بَسْتَفْجِرُونَ** neither **لَا** their term **أَجَلُهُمْ** comes **جَاءَ** when they can advance it **وَلَا** an hour **سَاعَةً** delay it **يَسْتَفِيدُونَ** nor **وَمَا** to Allah **وَاللَّهُ** and they assign **وَيَجْعَلُونَ** what **يَكْرَهُونَ** they dislike **وَيَصِفُ** and describe (assert) **أَلْسِنَتُهُمْ** their tongues **أَلْكَذِبِ** the better things **لَسُنَّتِي** will be theirs **لَهُمْ** that **أَنَّ** the falsehood **لَا** no **جَرَمَ** doubt **أَنَّ** that **لَهُمْ** for them **النَّارُ** the Fire (is) **وَأَنْتُمْ** (will be) left neglected **مُفْرَطُونَ** and that they

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ۝

ثُمَّ لَقَدْ أَرْسَلْنَا by Allah **ثُمَّ** indeed **أَرْسَلْنَا** We have sent **إِلَىٰ** to **أُمَمٍ** the nations **مِّن قَبْلِكَ** before you **فَرَيْنَ** then made fair-seeming **لَهُمْ** to them **الشَّيْطَانُ** Satan **أَعْمَلَهُمْ** their deeds **فَهُوَ** so he **وَلِيُّهُمْ** their helper **وَلَهُمْ** today **عَذَابٌ أَلِيمٌ** torment and theirs (will be) **وَمَا** a painful **أَنْزَلْنَا** and not **عَلَيْكَ** unto you **الْكِتَابَ** the Book **إِلَّا** except **لِتُبَيِّنَ** that you may explain **لَهُمُ** to them **الَّذِي** those things **اختلفوا فيه** they differ **وَهُدًى** in which **وَرَحْمَةً** a guidance **لِّقَوْمٍ** and a mercy **يُؤْمِنُونَ** for a folk **وَاللَّهُ** believe **أَنْزَلَ** and Allah **مِن السَّمَاءِ** from **الْأَرْضَ** the earth **فَأَخْبَا** water (rain) **بَعْدَ** after **مَوْتِهَا** its death **إِنَّ** verily **فِي** in **ذَٰلِكَ** this **لَآيَةً** (is) a sign **لِّقَوْمٍ** for people **يَسْمَعُونَ** who listen

and follow ثَمَّ then كُلِّ eat مِنْ of كُلِّ all الثَّمَرَاتِ fruits تَأْكُلُكِي then comes سُبُلُ the ways رَبِّكَ (of) your Lord ذُلًّا made easy يَخْرُجُ varying ألْوَنَ from مِنْ forth بَطُونَهَا their bellies شَرَابٌ drink مُخْتَلِفٌ wherein شِفَاءٌ (is) healing لِلنَّاسِ for people إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) indeed a sign لِقَوْمٍ for people يَتَفَكَّرُونَ ﴿٦٩﴾ then يَتَوَفَّكُم then قَدْ has created you خَلَقَكُمْ and Allāh وَاللَّهُ who think (there are) some مَنْ and of you وَمِنْكُمْ He will cause you to die (of) age بُرًّا who are sent back إِلَّا to أَوَّلَ the worst الْعُمُرِ after عِلْمٍ (senility) لَا so that لَيْسَ he knows يَعْلَمُ anything شَيْئًا having known إِنَّ truly Allāh اللَّهُ (is) All-Powerful قَدِيرٌ All-Knowing

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. 70. And Allāh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧٠﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنًا وَحَقَدَهُ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفِيَ الْبَاطِلِ يُؤْمِنُونَ وَبِغَمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧١﴾

above and Allāh وَاللَّهُ فَضَّلَ has preferred بَعْضَكُمْ some of you عَلَى some others بَعْضٍ فِي in الرِّزْقِ provision (wealth) فَمَا then, not الَّذِينَ those who فُضِّلُوا are preferred بِرَأْيِ will hand over رَبِّهِمْ their right hands أَيْمَانُهُمْ possess مَلَكَتْ what مَا to wealth عَلَى do then, the أَفَبِنِعْمَةِ equal سَوَاءٌ thereof فَهُمْ so that they are نِعْمَةِ grace وَاللَّهُ they deny يَجْحَدُونَ ﴿٧٠﴾ and Allāh وَاللَّهُ جَعَلَ has given لَكُمْ (to) you مِنْ of أَنْفُسِكُمْ your own kind أَزْوَاجًا wives وَجَعَلَ and has given لَكُمْ (to) you مِنْ from أَزْوَاجِكُمْ your wives بَيْنًا sons وَحَقَدَهُ and grand sons وَرَزَقَكُمْ and has provided you مِنْ

الطَّيِّبَاتِ of good things أَفَيَا بَاطِلٍ do then, in false (deities) يُؤْمِنُونَ they believe وَيَنْصِتُ and the Favour اللَّهُ (of) Allah هُمْ they deny بَكْفُرُونَ ﴿٧١﴾

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?

72. And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧١﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٢﴾ ﴿٧٣﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٤﴾

وَيَعْبُدُونَ and they worship مِن دُونِ others besides اللَّهُ Allah مَا which لَا not يَمْلِكُ do own لَهُمْ for them رِزْقًا any provision مِّنَ from السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth شَيْئًا anything وَلَا nor يَسْتَطِيعُونَ ﴿٧١﴾ can they فَلَا so not تَضْرِبُوا put forward لِلَّهِ for Allah الْأَمْثَالَ similitudes إِنَّ truly اللَّهُ Allah يَعْلَمُ knows وَأَنْتُمْ and you لَا not تَعْلَمُونَ ﴿٧٢﴾ know ﴿٧٣﴾ ضَرَبَ puts forward اللَّهُ Allah مَثَلًا the example عَبْدًا a slave مَّمْلُوكًا (of) under the possession لَا another) يَقْدِرُ has power عَلَى over شَيْءٍ anything وَمَن and رِزْقًا from Us رَزَقْنَاهُ We provided him رِزْقًا a man on whom سِرًّا thereof spends مِنْهُ and he فَهُوَ a good حَسَنًا provision وَجَهْرًا secretly and openly هَلْ can يَسْتَوُونَ they be equal الْحَمْدُ but most of them أَكْثَرُهُمْ nay بَلْ to Allah اللَّهُ all praise is due لَا not يَعْلَمُونَ ﴿٧٤﴾ know

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. 75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under

the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنَفْحِ الْأَنْفَسِ أَوْ هُوَ أَقْرَبُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَضَرَبَ اللَّهُ and puts forth مَثَلًا an example رَجُلَيْنِ (of) two
 أَحَدُهُمَا one of them أَبْكَمُ dumb لَا (is) not يَقْدِرُ he has
 عَلَى power over شَيْءٍ anything وَهُوَ and he is كَلٌّ a burden
 عَلَى to مَوْلَاهُ his master أَيْنَمَا whichever way يُوَجِّهُهُ he directs
 هَلْ is يَسْتَوِي equal هُوَ he brings بِخَيْرٍ good لَا him
 وَمَنْ and the one who يَأْمُرُ commands بِالْعَدْلِ justice وَهُوَ and he (is)
 عَلَى on صِرَاطٍ Path مُسْتَقِيمٍ ﴿٧٦﴾ the Straight وَلِلَّهِ
 اللَّهُ (belongs) غَيْبُ the Unseen السَّمَوَاتِ the heavens (of) the
 وَمَا and the earth and (is) not أَمْرُ the matter السَّاعَةِ (of) the
 Hour إِلَّا but كَنَفْحِ as a twinkling الْبَصَرِ (of) the eye هُوَ or
 (is) أَقْرَبُ nearer إِنَّكَ truly اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ
 thing قَدِيرٌ ﴿٧٧﴾ (is) All-Powerful

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path? 77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرْزُقْنَا إِلَى الْطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُتَسَكَّنُ بِهَا إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَادِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا عَشَرَ إِلَى حِينٍ ﴿٨٠﴾

bellies بَطُونِ of مِنْ brought you out أَمْرَجَكُمْ and Allah وَاللَّهُ
 you know قَلِمُونَ not لَا (of) your mothers أُمَهَيْكُمْ (wombs)
 hearing أَسْمَعَ to you لَكُمْ and He gave وَجَعَلَ anything شَيْئًا
 that you might لَعَلَّكُمْ and hearts وَالْأَفْئِدَةُ and sight وَالْأَبْصَارَ
 فَشَكَرُوا ﴿٧٨﴾ they see يَرَوْنَ do not أَلَمْ give thanks
 الطَّيْرِ the birds مُسَخَّرَاتٍ held (employed) فِي in جَوْ the midst السَّمَاءِ
 (of) the sky مَا none يُمَسِّكُهُنَّ إِلَّا but اللَّهُ Allah إِنَّ
 فِي in ذَلِكَ this لَآيَاتٍ (are) signs لِقَوْمٍ for people يُؤْمِنُونَ ﴿٧٩﴾
 of مِنْ for you لَكُمْ has made جَعَلَ and Allah وَاللَّهُ who believe
 for you لَكُمْ and made وَجَعَلَ an abode سَكَا your homes بُيُوتَكُمْ
 مِنْ of جُلُودِ the hides الْأَنْعَامِ the cattle يُؤْتَا (of) the tents (homes)
 (of) your طَعْنِكُمْ the day يَوْمَ which you find so light تَسْتَخِفُّونَهَا
 travel وَيَوْمَ and the day إِقَامَتِكُمْ (of) your stay وَمِنْ (of) and of أَصْوَابِهَا
 their wools وَأَوْبَارِهَا and fur وَأَشْعَارِهَا and hair أَتْنَا furniture وَمَتْنًا
 and comfort إِلَى for جِئْنَا ﴿٨٠﴾ a while

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear *Ayât* for people who believe (in the Oneness of Allâh). 80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيَكُمُ
 الْحَرَّ وَسَرَابِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا
 عَلَيْكُمُ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

out of that مِمَّا for you لَكُمْ has made جَعَلَ and Allah وَاللَّهُ
 and has made وَجَعَلَ shades ظِلَالًا He has created خَلَقَ which
 places of أَكْنَانًا the mountains الْجِبَالِ of مِنْ for you لَكُمْ

garments **لَكُمْ** and has made **وَجَعَلَ** refuge
 and coats of mail **وَسَرَّيِلَ** from the heat **الْحَرَّ** to protect you
نَفِيَكُمْ from your mutual violence **بَأْسَكُمْ** to protect you
كَذَلِكَ unto you **عَلَيْكُمْ** His Grace **يَنْعِمُهُ** He perfects **يُنِيزُهُ** thus
 they turn away **تَوَلَّوْا** then, if **فَإِنْ** submit **تُسَلِّمُوا** (A1) that you may
 to convey (the Message) **أَلْبَغُ** on you (is) **عَلَيْكَ** then only **فَأَنَّمَا**
 in a clear way **الْمُبِينُ** (A1)

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (A1) وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ (A1) وَإِذَا رَمَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يَنْظُرُونَ (A1)

yet **يَعْرِفُونَ** (of) Allah **اللَّهُ** the Grace **نِعْمَتَ** they recognize
يُنْكِرُونَهَا and most of them **وَأَكْثَرُهُمُ** they deny it (A1)
 We **نَبْعَثُ** and (remember) the Day (when) **وَيَوْمَ** (are) disbelievers
 a witness **شَهِيدًا** nation **أُمَّةٍ** each **كُلِّ** from **مِنْ** shall raise up
لِلَّذِينَ will be permitted **يُؤْذَنُ** not **لَا** then **ثُمَّ** (their Messenger)
يُسْتَعْتَبُونَ (A1) they **هُمْ** nor **وَلَا** have disbelieved **كَفَرُوا** those who
 will **رَمَوْا** and when **وَإِذَا** will be allowed to repent
 then **لِلَّذِينَ** see **ظَلَمُوا** those who **الْعَذَابَ** did wrong **فَلَا**
 they **هُمْ** nor **وَلَا** unto them **عَنْهُمْ** it will be lightened **يُخَفَّفُ** not
 will be given respite **يَنْظُرُونَ** (A1)

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to

repent and ask for Allâh's forgiveness (of their sins). 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَٰةَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَهُونَ ﴿٨٦﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٧﴾

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا those who see and when they will say their partners شُرَكَاءَهُمْ partners (with Allah) رَبَّنَا Our Lord هَؤُلَاءِ these شُرَكَائُنَا (are) our partners الَّذِينَ (are) our partners whom we used to invoke besides You كُنَّا نَدْعُوا مِنْ دُونِكَ but they will throw back at them الْقَوْلَ (their) word إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾ surely you (are) indeed liars وَأَلْقُوا إِلَى اللَّهِ (are) indeed liars submission وَضَلَّ on that Day the Path submission وَضَلَّ and will vanish عَنْهُمْ from them مَا كَانُوا used they used يَفْقَهُونَ ﴿٨٦﴾ those who كَفَرُوا to invent (false deities) الَّذِينَ (of) Allah the Path سَبِيلِ and hinder (men) عَذَابًا We will add for them torment فَوْقَ torment over الْعَذَابِ the torment because كَانُوا used they used يُفْسِدُونَ ﴿٨٧﴾ to spread corruption

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٨﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٨٩﴾

وَيَوْمَ We shall raise up and (remember) the Day (when) in كُلِّ أُمَّةٍ every nation شَهِيدًا a witness عَلَيْهِمْ against them

and We shall bring from أَنفُسِهِمْ amongst themselves وَجِئْنَا and We shall bring you شَهِيدًا as a witness عَلَى against هَؤُلَاءِ these وَزَكَّا the Book (Quran) إِلَيْكَ to you بَيْنَنَا and a guidance وَهُدًى thing شَيْءٍ of every لِكُلِّ an explanation وَرَحْمَةً and mercy وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿٨٩﴾ and justice بِالْعَدْلِ enjoins آمُرُ Allah ﷻ verily إِنَّ Muslims وَالْإِحْسَانَ and doing good وَإِيتَايَ (and) giving (help) ذِي to the أَقْرَبَ kith and kin وَبَيْنَ and forbids عَنِ and الْفَحْشَاءَ and evil deeds وَالْمُنْكَرَ and oppression يَظْطَرُّكُمْ He admonishes you تَذَكَّرُوا ﴿٩٠﴾ take heed

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). 90. Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَلْخُذُونَ بِأَيْمَانِكُمْ دَخَلًا يَينَكُمْ أَنْ تَكُونَ أُمَّةٌ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِمْ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

وَأَوْفُوا and fulfil بِعَهْدِ the Covenant ﷻ (of) ﷻ إِذَا when عَاهَدْتُمْ you have taken a covenant وَلَا and don't تَنْقُضُوا break الْأَيْمَانَ after تَوْكِيدِهَا confirmation thereof وَقَدْ and indeed جَعَلْتُمُ you have appointed ﷻ عَلَيْكُمْ Allah ﷻ كَفِيلًا guarantor إِنَّ verily ﷻ يَعْلَمُ what مَا knows تَفْعَلُونَ ﴿٩١﴾ like that (woman) who تَكُونُوا and not وَلَا you do

strength (it **فَوْءُ** after **مِنْ بَعْدِ** her spun thread **عَزَلَهَا** undoes **نَقَضَتْ**
 you take **أَيْتَنُكُمْ** weakening it **أَنْكَنَا** has become strong)
 among yourselves **بَيْنَكُمْ** as a means of deception **دَخَلَا** your oaths
 more **أَرَبْنِ** (it is) **هِيَ** a nation **أُمَّةٌ** should be **تَكُونُ** lest **أَنْ**
 tests **يَتْلُوَكُمْ** only **إِنَّمَا** another nation **أُمَّةٌ** than **مِنْ** numerous
 to **لَكُمْ** and He will make clear **وَلَيُبَيِّنَنَّ** by this **بِهِ** Allah **اللَّهُ** you
 you **كُنْتُمْ** what **مَا** (of) Resurrection **الْقِيَامَةِ** on the Day **يَوْمَ** you
 to differ **تَخْتَلِفُونَ** (it) **فِيهِ** used

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this (i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ
 تَعْمَلُونَ ﴿٩٢﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَّ أَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ
 وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٣﴾

He could have **لَجَعَلَكُمْ** Allah **اللَّهُ** willed **شَاءَ** and had **وَلَوْ**
 He sends **يُضِلُّ** but **وَلَكِنْ** one **وَاحِدَةً** nation **أُمَّةٌ** made you all
 whom **مَنْ** and guides **وَيَهْدِي** He wills **يَشَاءُ** whom **مَنْ** astray
بَشَاءُ He wills **لَتُسْأَلُنَّ** and certainly you shall be questioned **عَمَّا**
 take **تَتَّخِذُوا** and don't **وَلَا** to do **تَعْمَلُونَ** you used **كُنْتُمْ** for what
 among **بَيْنَكُمْ** a means of deception **دَخَلًا** your oaths **أَيْمَانَكُمْ**
 being **ثُبُوتِهَا** after **بَعْدَ** a foot **أَدَمٌ** lest, should slip **فَتَرِلَّ** yourselves
 the evil **الشَّوْءَ** and you may have to taste **وَتَذُوقُوا** firmly planted
 from **عَنْ** hindered (men) **صَدَدْتُمْ** of having **بِمَا** (punishment)
سَبِيلِ the Path **اللَّهُ** (of) Allah **وَلَكُمْ** and for you (will be) **عَذَابٌ**
 a great **عَظِيمٌ** torment

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allâh (i.e. belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٣﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٤﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ purchase (you) and not ثَمَنًا قَلِيلًا price/gain (of) Allah إِنَّمَا verily what عِنْدَ (is) with Allah هُوَ (it) is خَيْرٌ better لِّكُمْ for you إِن if كُنتُمْ you were تَعْلَمُونَ ﴿٩٣﴾ to know مَا whatever عِنْدَكُمْ (is) with Allah يَنْفَدُ you will be exhausted وَمَا and whatever عِنْدَ (is) with Allah وَلَنَجْزِيَنَّهُ will remain بَاقٍ Allah and We will certainly pay أَجْرَهُمْ their reward الَّذِينَ in أَجْرَهُمْ are patient صَبَرُوا those who to كَانُوا of what مَا proportion to the best يَعْمَلُونَ ﴿٩٤﴾ they used whether مِّن a righteous deed صَالِحًا does عَمِلَ whoever مَنْ do أَنثَىٰ or ذَكَرٍ male أَوْ female وَهُوَ while he is (or she) مُؤْمِنٌ a good حَيٰوةً a life طَيِّبَةً We will give him life فَلَنُحْيِيَنَّهُ a believer وَلَنَجْزِيَنَّهُمْ and We shall pay them أَجْرَهُمْ their reward بِأَحْسَنِ to the best مَا of what كَانُوا they used يَعْمَلُونَ ﴿٩٥﴾ to do

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٥﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٦﴾ إِنَّمَا سُلْطَانُكَ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٧﴾ وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزَكِّفُ قَالُوا إِنَّمَا أَنْتَ مُفْتِرٌ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٨﴾

فَإِذَا قَرَأْتَ the Quran الْقُرْآنَ you recite so when فَاسْتَعِذْ seek refuge with Allah بِاللَّهِ from الشَّيْطَانِ Satan الرَّجِيمِ ﴿١٥﴾ the outcast إِنَّهُ he verily لَيْسَ not لَهُ has سُلْطَانٌ power عَلَى over الَّذِينَ those who ءَامَنُوا believe وَعَلَى and in (on) رَبِّهِمْ their Lord يَتَوَكَّلُونَ ﴿١٦﴾ they put their trust إِنَّمَا only سُلْطَانُكَ he has power عَلَى over الَّذِينَ those who يَتَوَلَّوْنَهُ follow him وَالَّذِينَ and those who هُمْ (they) بِهِ We join partners with Him مُشْرِكُونَ ﴿١٧﴾ وَإِذَا and when بَدَّلْنَا (of another) Verse آيَةً in place مَكَانَ a Verse change وَاللَّهُ and Allah أَعْلَمُ knows best بِمَا of what يُزَكِّفُ He sends down قَالُوا they say إِنَّمَا only أَنْتَ you are مُفْتِرٌ a forger, liar بَلْ but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ ﴿١٨﴾ know

98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him. 101. And when We change a Verse (of the Qur'ân) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٩﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿٢٠﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

قُلْ say نَزَّلَهُ has brought it down رُوحُ spirit (Gabriel) الْقُدُسِ of the Holy مِنْ from رَبِّكَ your Lord بِالْحَقِّ with truth لِيُثَبِّتَ to strengthen الَّذِينَ those who ءَامَنُوا believe وَهُدًى and as a guidance وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿١٩﴾ to the Muslims وَلَقَدْ and indeed نَعْلَمُ We know أَنَّهُمْ that they يَقُولُونَ say إِنَّمَا (it is) only بَشَرٌ who teaches him لِّسَانُ a human

they refer (of) he whom the tongue being **إِسَاءٌ** to him **إِنِّهِ** while this (Qur'an) **وَهَذَا** (as) foreign **أَعْجَمِيَّةٌ** Arabic **عَرَبِيَّةٌ** tongue (language) **إِنَّ** (is) a clear **مُبِينٌ** in the Signs **يَتَذَكَّرُونَ** believe **لَا** those who **يُؤْمِنُونَ** not **لَا** (of) Allah **وَلَهُمْ** Allah will guide them **يَهْدِيهِمْ** not **لَا** (of) Allah **وَلَهُمْ** (will be) a painful **أَلِيمٌ** torment **عَذَابٌ** for them

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayât* of Allâh, Allâh will not guide them and theirs will be a painful torment.

إِنَّمَا يَقْرَأُ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ **مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْثَرَهُ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ** **ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ**

those who **الَّذِينَ** falsehood **الْكَذِبَ** fabricate **يَقْرَأُ** (it is) only **إِنَّمَا** **لَا** **يُؤْمِنُونَ** not **يَتَذَكَّرُونَ** believe **بِآيَاتِ اللَّهِ** (of) Allah **وَأُولَئِكَ** and those **هُمْ** (they) are **الْكَافِرُونَ** **مَنْ** liars **كَفَرَ** whoever **إِلَّا** his belief **إِيمَانِهِ** after **مِنْ بَعْدِ** in Allah **بِاللَّهِ** disbelieved **مَنْ** him who **أَكْثَرَهُ** is forced **وَقَلْبُهُ مُطْمَئِنٌّ** and whose heart **مُطْمَئِنٌّ** (is) at rest **بِالْإِيمَانِ** with faith **وَلَكِنْ** but **مَنْ** whoever **شَرَحَ** opens **بِالْكُفْرِ** (is) wrath **غَضَبٌ** on them **فَعَلَيْهِمْ** (their) breast **صَدْرًا** to disbelief **مِنْ** from Allah **وَلَهُمْ** Allah **عَذَابٌ عَظِيمٌ** torment and for them **وَلَهُمْ** that (is) **ذَلِكَ** (is) a great **بِأَنَّهُمْ** because **اسْتَحَبُّوا** they loved and **الْحَيَاةَ الدُّنْيَا** the life preferred **عَلَى** (of) this world **الْآخِرَةِ** over **وَأَنَّ** (that of) the Hereafter **لَا** Allah **وَلَهُمْ** and that **يَهْدِي** not **الْقَوْمَ الْكَافِرِينَ** the people guides who disbelieve

105. It is only those who believe not in the *Ayât* of Allâh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ الْفَافِلُونَ ﴿١٠٥﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٦﴾ ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا غَفُورٌ رَّحِيمٌ ﴿١٠٧﴾

أُولَٰئِكَ they الَّذِينَ (are) those whose طَبَعَ has set a seal
 and (upon) their قُلُوبِهِمْ upon Allah
 and those وَأَبْصَرِهِمْ and (upon) their eyes (sight) and those
 هُمُ الْفَافِلُونَ (are) they لَا who are heedless
 أَنَّهُمْ they فِي (will be) in الْآخِرَةِ the Hereafter هُمُ (they)
 الْخَاسِرُونَ ﴿١٠٦﴾ the losers ثُمَّ إِنَّكَ verily رَبُّكَ your Lord
 لِلَّذِينَ هَاجَرُوا for those who emigrated مِن بَعْدِ مَا after فُتِنُوا they
 جَاهَدُوا and thereafter وَصَبَرُوا strove hard
 إِنَّ رَبَّكَ verily رَبُّكَ your Lord and were patient
 Most Merciful رَّحِيمٌ ﴿١٠٧﴾ (is) Oft-Forgiving غَفُورٌ afterwards

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

﴿١٠٨﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ مَّجْدِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٠٩﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٠﴾

﴿١٠٨﴾ يَوْمَ (remember) the Day (when) تَأْتِي will come up
 every نَفْسٍ soul مَّجْدِلُ pleading عَنْ for نَفْسِهَا itself وَتُوَفَّىٰ and
 كُلُّ every نَفْسٍ soul مَّا what عَمِلَتْ it will be paid in full

be dealt with unjustly ﴿١١١﴾ **يُظْلَمُونَ** not **لَا** and they will **وَهُمْ** did
 (of) **وَضَرَبَ** the example **مَثَلًا** Allah **اللَّهُ** and puts forward
يَأْتِيهَا and content **مُطْمَئِنَّةً** secure **ءَامِنَةً** that was **كَانَتْ** a town
كُلِّ from **مِنْ** in abundance **رَعَدًا** its provision **رِزْقُهَا** coming to it
اللَّهُ the Favour **بِأَنَّمِ** then it denied **فَكَفَرَتْ** place **مَكَانٍ** every
الْجُوعِ the garb **لِبَاسٍ** Allah **اللَّهُ** so made it taste **فَأَذَقَهَا** (of) Allah
كَانُوا because of that which **بِمَا** and fear **وَالْخَوْفِ** (of) hunger
 to do **يَصْنَعُونَ** ﴿١١٢﴾ they used

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. 112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ **فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ** ﴿١١٤﴾ **إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ** ﴿١١٥﴾

وَلَقَدْ and verily **جَاءَهُمْ** a Messenger **رَسُولٌ** had come to them
 so **فَأَخَذَهُمُ** but they denied him **فَكَذَّبُوهُ** from among themselves
 (were) **ظَالِمُونَ** while they **وَهُمُ** the torment **الْعَذَابُ** overtook them
 has provided you **رَزَقَكُمْ** of what **مِمَّا** so eat **فَكُلُوا** wrong-doers
 and thank **وَاشْكُرُوا** (and) good **طَيِّبًا** lawful **حَلَالًا** Allah **اللَّهُ** with
نِعْمَتَ Grace/Bounty **اللَّهُ** **إِن** Allah's **كُنتُمْ** if **إِيَّاهُ** you really
 He has forbidden **تَعْبُدُونَ** ﴿١١٤﴾ (you) worship **إِنَّمَا** only **حَرَّمَ**
 (and) the blood **وَالدَّمَ** the dead animal **الْمَيْتَةَ** unto you **عَلَيْكُمْ**
 and (any animal) **وَمَا** (of) swine **الْخَيْزِيرِ** (and) the flesh **لَحْمَ**
أُهِلَّ which (is) slaughtered as a sacrifice **لِغَيْرِ** for others than **اللَّهُ**
 is forced (by dire **اضْطُرَّ** but if one **فَمَنِ** (with it) **يُؤْ** Allah

and not وَلَا willful disobedience بَعْغ without عَيْر necessity)
(is) Oft-Forgiving غَفُورٌ Allah ﷻ then verily فَارَكٌ transgressing
Most Merciful رَحِيمٌ ﴿١١٦﴾

113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn*. 114. So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٦﴾ مَتَّعَ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا فَضَعْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

put forth تَصِفُ to that which لِمَا say (you) وَلَا and not تَقُولُوا
(describe) أَلْسِنَتُكُمُ your tongues الْكَذِبَ this هَذَا falsely حَلَالٌ
(is) lawful (is) وَهَذَا and this حَرَامٌ (is) unlawful (forbidden) لِتَفْتَرُوا
as to invent عَلَى against ﷻ Allah ﷻ الْكَذِبَ lies إِنَّ verily الَّذِينَ
invent عَلَى against ﷻ Allah ﷻ الْكَذِبَ those who لَا lies يَفْتَرُونَ
not يَفْلِحُونَ ﴿١١٦﴾ enjoyment مَتَّعَ will prosper (be successful) قَلِيلٌ
(will be) a painful عَذَابٌ torment أَلِيمٌ ﴿١١٧﴾ and for them وَهُمْ brief
We have هَادُوا are Jews حَرَمًا those who الَّذِينَ and unto
to you عَلَيْكَ We have mentioned فَضَعْنَا that which مَا forbidden
but وَلَكِنْ We wronged them ظَلَمْنَاهُمْ and not وَمَا before
كَانُوا أَنْفُسَهُمْ they used to يَظْلِمُونَ ﴿١١٨﴾ wrong

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾
 إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِنِعْمَةِ آجِبْتَهُ وَهَدَيْتَهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لِنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ إِنَّ رَبَّكَ verily your Lord لِلَّذِينَ for those who عَمِلُوا do evil الشُّوْءَ in ignorance بِجَهْلَةٍ then تَابُوا they repent مِنْ بَعْدِ after ذَلِكَ and do righteous deeds وَأَصْلَحُوا your Lord مِنْ بَعْدِهَا thereafter لَغَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful was إِبْرَاهِيمَ verily إِنَّ Ibrahim (Abraham) كَانَ a nation أُمَّةً قَانِتًا to Allah حَنِيفًا obedient وَلَمْ straight/upright and not يَكُ he was مِنَ of الْمُشْرِكِينَ the polytheists. شَاكِرًا (he was) thankful لِنِعْمَةِ for His Graces آجِبْتَهُ He chose him وَهَدَيْتَهُ and guided him إِلَى to صِرَاطٍ the Straight مُسْتَقِيمٍ Path and verily وَإِنَّمَا good this world الدُّنْيَا in We gave him he فِي (is) in الْآخِرَةِ the Hereafter لِنَ of those who الصَّالِحِينَ (are) righteous

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn*. 121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ أَرْسَلْنَا إِلَيْكَ آيَاتِنَا أَنْتَبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

ثُمَّ أَوَحَيْنَا then (to) you إِلَيْكَ We have sent the revelation
 اتَّبِعْ follow (of) اِبْرَاهِيمَ the religion straight حَنِيفًا
 of those who وَمَا (Monotheism) and not كَانَ he was مِنْ
 was prescribed جُودًا only إِنَّمَا (are) polytheists الْمُشْرِكِينَ ﴿١٢٣﴾
 اسْتَبْتُ the Sabbath عَلَى the الَّذِينَ for اَلَّذِينَ those who اِتَّخَذُوا
 فِيهِ differed اَلَّذِينَ will judge رَبِّكَ your Lord لَيَحْكُمَنَّ
 in it وَلَئِنْ and verily رَبِّكَ your Lord اَلْقِيَمَةَ on the Day اَلْيَوْمَ
 between them (of) Resurrection اَلَّذِينَ differ اَلَّذِينَ wherein
 اَلَّذِينَ they used to اَلَّذِينَ اِتَّخَذُوا about that اَلَّذِينَ
 with اَلْحِكْمَةَ (of) your Lord رَبِّكَ Path اِلَى to اِلَى invite (you)
 and اَلْحَسَنَةَ fair (kind) اَلْحَسَنَةَ and preaching اَلْمَوْعِظَةَ wisdom
 اَلَّذِينَ better اَلَّذِينَ (it) is اَلَّذِينَ in a way that اَلَّذِينَ argue with them
 who اَلَّذِينَ knows best اَلَّذِينَ (is) He Who اَلَّذِينَ your Lord رَبِّكَ verily
 and He (it is) اَلَّذِينَ His Path اَلَّذِينَ from اَلَّذِينَ has gone astray اَلَّذِينَ
 those who are guided اَلَّذِينَ knows best اَلَّذِينَ (Who)

123. Then, We have sent the Revelation to you (O Muhammad saying): "Follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism) and he was not of the *Mushrikûn*. 124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad) to the way of your Lord (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

وَلَئِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٤﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا
 بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلٰوٍ مِّمَّا يَمْكُرُونَ ﴿١٢٥﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
 مُحْسِنُونَ ﴿١٢٦﴾

وَلَئِنْ عَاقَبْتُمْ and if عَاقِبْتُمْ you punish فَعَاقِبُوا then punish بِمِثْلِ with the
 with (it) عَاقِبْتُمْ (of) that which مَا like
 (is) صَبَرْتُمْ but if صَبَرْتُمْ you endure patiently لَهُوَ verily it خَيْرٌ
 and endure patiently وَأَصْبِرْ for the patient لِّلصَّابِرِينَ ﴿١٢٤﴾ better
 and not صَبْرُكَ (is) your patience إِلَّا but بِاللَّهِ from Allah وَلَا

in فِي be تَكُفُّ and not وَلَا over them عَلَيْهِمْ grieve غَمَزْنَ and not
 verily إِنَّ they plot يَمْكُرُونَ from what وَمَا distress ضَيَّقِي
 اللَّهُ Allāh مَعَ (is) with الَّذِينَ (they) are هُمْ and those who
 fear (Him) اتَّقُوا those who الَّذِينَ وَالَّذِينَ
 good-doers مُحْسِنُونَ (they) are هُمْ and those who

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirûn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿١﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٢﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿٣﴾

وَقَضَيْنَا and إِلَىٰ (to) بَنِي Children (of) إِسْرَءِيلَ indeed you would do the Scripturَةُ الْكِتَابِ in Israel and indeed you twice مَرَّتَيْنِ in mischief وَلَتَعْلُنَّ the earth عُلُوًّا will become tyrants كَبِيرًا ﴿١﴾ extremely arrogant ﴿١﴾ We came جَاءَ وَعْدُ promise أُولَاهُمَا for the first of two بَعَثْنَا sent عَلَيْكُمْ against you عِبَادًا لَّنَا (of) Ours أُولَىٰ given بَأْسٍ the شَدِيدٍ to warfare فَجَاسُوا a terrible they entered خِلَالَ the innermost parts الدِّيَارِ (of) homes (land) وَكَانَ and was وَعْدًا a promise مَفْعُولًا ﴿٢﴾ fulfilled (executed) ثُمَّ then رَدَدْنَا We returned لَكُمُ you (to) الْكَرَّةَ a return of victory عَلَيْهِمْ over them وَأَمْدَدْنَاكُمْ and وَجَعَلْنَكُمْ and children وَبَنِينَ with wealth We helped you بِأَمْوَالٍ and made you أَكْثَرَ more نَفِيرًا ﴿٣﴾ numerous (in man-power)

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا أَوُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّأُوا مَا عَلُوا النَّبِيرَا ﴿٤﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٥﴾

إِنْ أَحْسَنْتُمْ if أَحْسَنْتُمْ you do good أَحْسَنْتُمْ you do good لِأَنْفُسِكُمْ for وَإِنْ yourselves وَإِنْ أَسَأْتُمْ and if أَسَأْتُمْ you do evil فَلَهَا it is for it (against) وَلِيُتَبَرَّأُوا themselves) فَإِذَا then, when جَاءَ comes وَعْدُ الْآخِرَةِ last promise

(second) **يَسْتَوُوا** so they make sorrowful **وُجُوهَكُمْ** your faces **وَلِيَدْخُلُوا** and they enter **الْمَسْجِدَ** the Mosque (of Jerusalem) **كَمَا** just as **دَخَلُوهُ** and to destroy **وَلِيَسْتَبْرُوا** time **مَرَّةً** first **أَوَّلَ** they had entered it with (utter) destruction **تَبْشِيرًا** they had conquered **عَلَوْا** all that may show mercy **رَحْمَةً** that **أَنْ** your Lord **رَبُّكُمْ** it may be **عَسَى** We (shall) **عَذَابًا** you return (to sins) **عُدْتُمْ** but if **وَلَنْ** unto you Hell **جَهَنَّمَ** and We have made **وَحَمَلْنَا** return (to Our punishment) mat (a prison) **حَصِيرًا** for the disbelievers **لِلْكَافِرِينَ**

7. (And We said): "If you do good, you do good for your ourselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٩ وَأَنَّ الَّذِينَ لَا يُمِيزُونَ بَيْنَ الْآخِرَةِ أَهْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٠ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ١١

إِنَّ verily **هَذَا** this **الْقُرْآنَ** Qur'an **يَهْدِي** guides **لِلَّتِي** to that **هِيَ** and gives glad tidings (to) **وَيُبَشِّرُ** just (most right) **أَقْوَمُ** which (is) **الْمُؤْمِنِينَ** the believers **الَّذِينَ** who **يَعْمَلُونَ** do **الصَّالِحَاتِ** righteous deeds **أَنَّ** that **لَهُمْ** they shall have **أَجْرًا** a reward **كَبِيرًا** great **وَأَنَّ** and **الَّذِينَ** that **لَا** those who **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **أَعْتَدْنَا** We have prepared **لَهُمْ** for them **عَذَابًا** torment **أَلِيمًا** (as) he **يَدْعُ** a painful **وَيَدْعُ** and invokes **الْإِنْسَانُ** man **بِالشَّرِّ** for evil **دُعَاءَهُ** (as) he **يَدْعُ** invokes **بِالْخَيْرِ** for the good **وَكَانَ** for the good **الْإِنْسَانُ** man **عَجُولًا** hasty

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment. 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.

وَجَعَلْنَا أَلِيلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبِيرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ وَفَضْلُنَا نَفْصِيلًا ﴿١١﴾ وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٢﴾

وَجَعَلْنَا أَلِيلَ the night and We have made (appointed) آيَتَيْنِ the day then We have obliterated فَمَحَوْنَا as two signs sign of the night and We have made (of) the night sign that you may seek لِّتَبْتَغُوا bright/illuminating (of) the day and that you may seek bounty from your Lord رَبِّكُمْ and the number of the years وَالْحِسَابَ (of) the years We have reckoning (counting) thing and every وَكُلُّ reckoning (counting) and explained (in details) نَفْصِيلًا ﴿١١﴾ with full explanation every man (each) man إِنْسَانٍ We have fastened to him طَلْعَهُ his neck عُنُقِهِ in (to) فِي and We shall bring out وَنُخْرِجُ his neck عُنُقِهِ and We shall bring out (of) Resurrection الْقِيَمَةِ (on the) Day يَوْمَ for him كِتَابًا (of) Resurrection يَوْمَ for him wide open مَنشُورًا ﴿١٢﴾ which he will find يَلْقَاهُ

12. And We have appointed the night and the day as two *Ayât*. Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

أَقْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيبًا ﴿١٣﴾ مَن آهَتَدَىٰ فَإِنَّمَا يَهْتَدِىٰ لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٤﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٥﴾

أَقْرَأَ read كِتَابَكَ your book كَفَىٰ is sufficient بِنَفْسِكَ Yourself الْيَوْمَ today (this day) عَلَيْكَ against you حَبِيبًا ﴿١٣﴾ as a reckoner (accountant) مَن آهَتَدَىٰ whosoever فَإِنَّمَا he goes right يَهْتَدِىٰ then (only) لِنَفْسِهِ goes right وَمَن for his own self

he goes astray يَضِلُّ then only فَإِنَّمَا goes astray ضَلَّ whosoever
 one laden وَارِدَةً can bear نَزَرَ and not وَلَا against his ownself عَلَيْهِ
 We كَأَنَّ and not وَمَا of another أُخْرَى burden وَزَرَ with burdens
 (were) مُعَذِّبِينَ punishing حَتَّى until نَبَعْتَ We have sent رَسُولًا ﴿١٥﴾
 destroy تُهْلِكَ to أَنْ We decide أَرَدْنَا and when وَإِذَا a Messenger
 its wealthy luxurious مُتْرَفِيهَا We order أَمَرْنَا a village (town) قَرْيَةً
 thus is فَتَقَى in it (therein) فِيهَا then they transgress فَفَسَقُوا people
 the word (of torment) الْقَوْلُ on it (against it) عَلَيْهِ justified
 with (complete) destruction تَدْمِيهَا ﴿١٦﴾ then We destroy it

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger. 16. And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدِ الْمَالِجَةَ عَجَلًا لَمْ يَفْعَلْهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

وَكَمْ أَهْلَكْنَا and how many (from) الْقُرُونِ We have destroyed
 and وَكَفَىٰ Noah نُوحٍ after مِنْ the generations (centuries)
 (of) His عِبَادِهِ of (the) sins بِذُنُوبِ your Lord رَبِّكَ sufficient is
 مَنْ All-Seer (Beholder) بَصِيرًا ﴿١٧﴾ as an All-Knower خَبِيرًا slaves
 the quick-passing الْمَالِجَةَ wishes (wants) يُرِيدُ (was) كَانَ whoever
 We like نَشَاءُ what مَا in it فِيهَا him لَمْ We quickly grant عَجَلًا
 We have appointed جَعَلْنَا then ثُمَّ We will نُرِيدُ to whoever لِمَنْ
 (made) لَهُ لَمْ he will burn therein يَصْلَاهَا Hell جَهَنَّمَ for him
 wants/desires أَرَادَ and whoever وَمَنْ rejected مَذْحُورًا ﴿١٨﴾ disgraced
 its striving سَعْيَهَا for it لَهَا and strives وَسَعَى the Hereafter الْآخِرَةَ ﴿١٩﴾

وَهُوَ while he is مُؤْمِنٌ a believer فَأُولَئِكَ then those كَان are
(shall be) appreciated سَعِيَهُمْ their striving ﴿١٩﴾

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.
18. Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated.

كَلَّا نُمِدُّ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٩﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢٠﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَحْدُورًا ﴿٢١﴾ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٢﴾

كَلَّا each نُمِدُّ We provide هَؤُلَاءَ these وَهَؤُلَاءَ and those مِنْ from
عَطَاءِ Bounty (gift) رَبِّكَ (of) your Lord وَمَا and not كَان
عَطَاءُ Bounty رَبِّكَ (of) your Lord مَحْظُورًا ﴿١٩﴾ forbidden
أَنْظِرْ (restricted) كَيْفَ see/look فَضَّلْنَا We preferred بَعْضَهُمْ
عَلَى over بَعْضٍ others وَلِلْآخِرَةِ and verily the
أَكْبَرُ Hereafter دَرَجَاتٍ (will be) greater وَأَكْبَرُ in degrees
تَفْضِيلًا ﴿٢٠﴾ greater لَا in preference تَجْعَلْ do not مَعَ set up
اللَّهُ Allah إِلَهًا god آخَرَ another فَتَقَعُدَ you will sit down then
مَذْمُومًا reproved مَحْدُورًا ﴿٢١﴾ forsaken وَقَضَىٰ and has decreed رَبُّكَ
أَلَّا your Lord تَعْبُدُوا that you do not إِلَّا except إِيَّاهُ
وَبِالْوَالِدَيْنِ Him and to parents إِحْسَانًا if يَبْلُغَنَّ
عِنْدَكَ attain with you الْكِبَرَ old age أَحَدُهُمَا or one of them
كِلَاهُمَا both of them فَلَا then do not قُلْ say لَهُمَا to them
لَهُمَا a word of disrespect وَلَا nor تَنْهَرُهُمَا scold them وَقُلْ but say لَهُمَا
قَوْلًا to them كَرِيمًا ﴿٢٢﴾ (of) honour

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allâh any other *ilâh* (god), (O man)! or you will sit down reprovèd, forsaken. 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٠﴾ زَكَرْتُ أَنَا فِي تَضَوُّسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢١﴾ وَمَاتِذَا الْفَرْقَى حَقَّهُ وَالْيَسِيرَ وَالَّذِينَ لَا تُبَذِّرُ تَبْذِيرًا ﴿٢٢﴾

وَأَخْفِضْ (of) لَهُمَا (the) wing جَنَاحَ to them and lower (the) الذَّلِيلِ (the) wing (of) submission (humility) through الرَّحْمَةِ mercy and say وَقُلْ and رَبِّ they just as كَمَا bestow on them mercy ارْحَمْهُمَا O my Lord! صَغِيرًا raised me رَبَّيَانِي (when I was) small (young) ﴿٢٠﴾ أَنَا in what (is) بِمَا knows best Your Lord your تَضَوُّسِكُمْ in (is) righteously فَإِنَّهُ righteous you are تَكُونُوا if inner-selves إِن He كَانِ is لِلْأَوَّابِ to those who often turn (unto Him) غَفُورًا ﴿٢١﴾ Most-Forgiving وَمَاتِذَا and give (grant) الْفَرْقَى and to kins man حَقَّهُ to the poor (who do not beg) وَالْيَسِيرَ and his due (right) وَالَّذِينَ and the wayfarer لَا تُبَذِّرُ (waste) تَبْذِيرًا ﴿٢٢﴾ spend (waste) wastefully

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٤﴾ وَإِنَّمَا تَعْرِضُ عَنْهُمْ أَيْعَاةَ رَحْمَتِي مِن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٥﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٦﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٧﴾

All-Seer  **بَصِيرَا**

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَنْتَحِبُوا إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً ﴿٦٨﴾ وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٦٩﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرِيسِهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٧٠﴾

وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿١٧٠﴾ and do not kill your children خشيةً for fear and for you provide for them نَرْزُقُهُمْ We (of) poverty a sin (mistake) is إِنْ قَتَلْتُمْهُمْ فَقَدْ قَاتَلْتُمُ الْمَوْتَ approach (come near) and not كَبِيرًا ﴿١٧١﴾ great and not وَلَا تَزْنُوا ۚ إِنَّ الزَّانِيَ زَيْنَ الْفُسْكَ وَهُوَ شَرٌّ مِّنْ قَتْلِ الْوَلَدِ ۚ وَالزَّانِي سَيَّئٌ مِّنْ عَمَلِهِ ۖ وَإِنَّهُ لَكَاذِبٌ ﴿١٧٢﴾ adultery/ fornication is فَاحْشَةٌ a great sin and do not تَقْتُلُوا أَنْفُسَكُمْ ۚ وَالَّذِي يَفْعَلْهُ سَيَّئٌ مِّنْ عَمَلِهِ ۖ وَإِنَّهُ لَشَرٌّ مِّنْ زَانٍ ﴿١٧٣﴾ kill and do not way and it is the worst

except **إِلَّا** Allah **اللَّهُ** has forbidden (to kill) **حَرَّمَ** which **الَّتِي** soul **بِالْحَقِّ** for a just cause **وَمَنْ** and whoever **فُتِلَ** is killed **مَظْلُومًا** for his **لَوْلِيهِ** We have made **جَعَلْنَا** then surely **فَقَدْ** wrongfully he exceed **يُسْرِفُ** but not **فَلَا** an authority **سُلْطَنًا** heir (guardian) helped **مَنْصُورًا** **﴿٣١﴾** is **كَانَ** verily he **إِنَّهُ** killing **الْقَتْلَ** in **فِي** limits

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to unlawful sex. Verily, it is a *Fâhishah* and an evil way. 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islâmic law).

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَشْهُولًا **﴿٣١﴾** وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ مِيزَانًا بِالْقِسْطِ أَلَيْسَ ذَلِكَ خَيْرًا وَأَحْسَنُ تَأْوِيلًا **﴿٣٢﴾** وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْهُولًا **﴿٣٣﴾**

wealth/property **مَالَ** approach (come near) **تَقْرُبُوا** and don't **وَلَا** **الْيَتِيمِ** (of) the orphan **إِلَّا** except **بِالَّتِي** with what **هِيَ** (it) **أَحْسَنُ** the age of full strength **يَبْلُغَ** until **حَتَّىٰ** (is) best **أَشُدَّهُ** he attains **وَأَوْفُوا** and fulfil **بِالْعَهْدِ** the covenant **إِنَّ** verily **الْعَهْدَ** a responsibility (questioned about) **﴿٣١﴾** **كَانَتْ** is **مَشْهُولًا** and **وَأَوْفُوا** you measure **كَلَّمْتُمْ** when **إِذَا** measure **الْكَيْلَ** give full **وَزِنُوا** good **بِالْقِسْطِ** weigh **أَلَيْسَ** that is **ذَلِكَ** straight **السَّمْعَ** with balance **وَالْبَصَرَ** and not **وَلَا** interpretation (in the end) **﴿٣٢﴾** **تَقْفُ** of which **بِهِ** you have **لَكَ** not **مَا** follow **فُؤَادَ** knowledge **إِنَّ** verily **السَّمْعَ** the hearing **وَالْبَصَرَ** the sight **وَالْفُؤَادَ** and the heart **كُلُّ** and the heart **أُولَٰئِكَ** each **كَانَ** (of) those **عَنْهُ** is **مَسْهُولًا** **﴿٣٣﴾** questioned

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and

weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٦﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٧﴾ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٨﴾ أَفَأَصْفَكَ رُشُكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكَ لَنفَقُونَ قَوْلًا عَظِيمًا ﴿٣٩﴾

وَلَا تَمْشِ and don't walk in the earth مَرَحًا with conceit and arrogance) إِنَّكَ لَن verily you can neither rend nor penetrate the earth, وَلَا تَبْلُغَ the earth will never attain (reach) الْجِبَالَ mountains in height طُولًا ﴿٣٦﴾ all that كَانَ (is) Sَيِّئُهُ is (was) evil to رَبِّكَ your Lord ﴿٣٧﴾ مَكْرُوهًا (is) hateful that (is) أَوْحَىٰ (part) of what revealed إِلَيْكَ to you رَبُّكَ your lord وَمِنَ the wisdom الْحِكْمَةِ of the god آخَرَ another فَلْتَنَّى lest you should be thrown into جَهَنَّمَ Hell مَلُومًا blameworthy and rejected مَدْحُورًا ﴿٣٨﴾ (and) أَفَأَصْفَكَ your Lord رَبُّكُمْ has preferred for you sons بِالْبَنِينَ and taken for Himself from among الْمَلَائِكَةِ the angels إِنثًا females ﴿٣٩﴾ (daughters) verily you utter لَنفَقُونَ قَوْلًا statement عَظِيمًا ﴿٣٩﴾ (great) awful

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤٠﴾ قُلْ لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَعَرُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤١﴾ سُبْحَنَهُ وَعَلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٢﴾ تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٣﴾

وَلَقَدْ صَرَّفْنَا in فِي We have explained صَرَّفْنَا and surely وَلَقَدْ
 it يُرِيدُهُمْ but not وَمَا that they may take heed يُرِيدُهُمْ Qur'an
 كَانَ if تَوَّ say قُل aversion عَفُورًا except إِلَّا increases them
 يَقُولُونَ as كَمَا (other) gods إِلَهُه alongwith Him مَعَهُ there were
 to إِنْ they would have certainly sought لَأَتَّبَعُوا then إِذَا they say
 Glorified سُبْحَنَهُ a way سَبِيلًا (of the) Throne الْعَرْشِ the Lord فِي
 عَلَوًا they say يَقُولُونَ above what عَمَّا and Exalted is He وَتَعَالَى is He
 the السَّمَوَاتِ to Him لَهُ glorify تَسْبِيحٌ great كِبِيرًا height (degree)
 and all that فِيهَا and the earth وَالْأَرْضِ the seven السَّمَوَاتِ heavens
 but إِلَّا a thing شَيْءٌ (of) مِنْ and (there is) not وَنَ (is) in them
 you تَفْقَهُونَ not لَآ but وَلَكِنْ His Praise يَجْمِدُ glorifies تَسْبِيحٌ
 حَيْمًا is كَانَ verily He إِنَّهُمْ their glorification تَسْبِيحَهُمْ understand
 Oft-Forgiving عَفُورًا Ever-Forbearing

41. And surely, We have explained in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. 43. Glorified and Exalted is He High above (the great falsehood) that they say! 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَلِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿١٥﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَلِذَا ذُكِرْتُ بِكَ فِي الْقُرْآنِ وَحْدَهُمْ وَلَوْ أَنَّ عَلَيْنَ آذَانَهُمْ نُفُورًا ﴿١٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿١٧﴾

وَلِذَا قَرَأْتَ the Qur'an الْقُرْآنَ you recite جَعَلْنَا and when
 do لَا those who الَّذِينَ and between وَبَيْنَ (put)
 a veil (barrier) حِجَابًا in the Hereafter بِالْآخِرَةِ believe يُؤْمِنُونَ not
 over (on) عَلَى and We have put وَجَعَلْنَا invisible (unseen) مَسْتُورًا
 قُلُوبِهِمْ they should يَفْقَهُوهُ lest أَنْ coverings أَكِنَّةُ their hearts
 deafness (heavy وَقْرًا their ears مَا نَانِيَهُمْ and in فِي understand it
 (of) your Lord بِكَ you made mention ذُكِرْتُ and when وَإِذَا load)

في in الْقُرْآنِ the Qur'an وَحَدَّمْ alone وَلَوْ they turn عَلَى on أَذْبَرَهُمْ
 their backs (fleeing) ١٦ قُورًا We in extreme dislikeness نَحْنُ أَهْلُهُمْ
 of what know best يَسْتَمِعُونَ they listen بِهٖ with it إِذْ when
 they listen إِلَيْكَ to you وَإِذْ when هُمْ they تَجَوَّيْ (take)
 secret counsel إِذْ when يَقُولُ say الظَّالِمُونَ the wrong-doers
 none تَتَّبِعُونَ you follow إِلَّا but رَجُلًا a man مَسْحُورًا ١٧ bewitched

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil. 46. And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ân, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* say: "You follow none but a bewitched man."

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ١٨ وَقَالُوا لَوْ كُنَّا عِظْمًا وَرَقَّتْنَا لَوْ أَنَّا لَمَبْعُوثُونَ خَلْقًا
 جَدِيدًا ١٩ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٢٠ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي
 فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ٢١

أَنْظُرْ see كَيْفَ how ضَرَبُوا they have put forward لَكَ for you
 الْأَمْثَالَ examples فَضَلُّوا so they have gone astray فَلَا and not
 يَسْتَطِيعُونَ they can سَبِيلًا ١٨ find a way وَقَالُوا and they say لَوْ أَنَّا is it
 عِظْمًا we are رَقَّتْنَا bones وَرَقَّتْنَا and fragments (ashes) لَوْ أَنَّا when
 خَلْقًا be resurrected لَمَبْعُوثُونَ should we really جَدِيدًا ١٩ a
 قُلْ say كُونُوا be you حِجَارَةً or حَدِيدًا ٢٠ iron أَوْ or
 خَلْقًا or مِمَّا a creation (We created) يَكْبُرُ of what فَسَيَقُولُونَ in
 صُدُورِكُمْ your breasts مَنْ then they will say يُعِيدُنَا who
 قُلِ shall return us (bring us back to life) الَّذِي ٢٠ He Who فَطَرَكُمْ
 فَسَيُنْغِضُونَ time إِلَيْكَ then they will shake رُءُوسَهُمْ at you
 وَيَقُولُونَ and say مَتَى when هُوَ it (will) قُلْ say عَسَى أَنْ يَكُونَ perhaps قَرِيبًا ٢١ it is near (soon)

وَرَبُّكَ and your Lord أَعْلَمُ knows best يَمُنْ all those who (are) فِي
 السَّمَوَاتِ the heavens وَالْأَرْضِ the earth وَلَقَدْ and indeed فَضَّلْنَا
 over (of) the Prophets أَلْيَيْنَ some بَعْضَ We have preferred
 the ذُرِّيَّتَكَ David زُورًا ﴿٥٥﴾ and We gave others بَعْضَ (above)
 you زَعَمُوا those whom الَّذِينَ call unto قُلْ say Psalms
 neither فَلَا besides Him نَزَعُوا مِنْ دُونِهِ pretend (claimed to be gods)
 the adversity أَنْصُرُ to remove كُنْتُمْ they have the power يَتَلَكَّوْنَ
 عَنْكُمْ from you وَلَا nor غَوِيلاً ﴿٥٦﴾ to shift (it) أُولَئِكَ those الَّذِينَ
 whom يَدْعُونَ they call upon يَتَّبِعُونَ desire (seek) إِلَيْكَ to رَبِّهِمْ
 their lord أَلْوَسِيلَةً the means of access أَيُّهُمْ which of them أَقْرَبُ
 (for) His رَحْمَتُهُ and they hope وَرَجَّوْنَ (should be) the nearest
 وَمَخَافَتُكَ Mercy and they fear عَذَابَهُ His Torment إِنَّ verily عَذَابَ
 the Torment رَبِّكَ (of) your Lord كَانَ is عَذُورًا ﴿٥٧﴾ (something to
 be) afraid of

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَلَنْ مِنْ قَرَبَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْيَكْمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ
 مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا
 نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

وَلَنْ (there is) not مِنْ a town قَرَبَةٍ (of) إِلَّا but نَحْنُ We
 مُهْلِكُوهَا shall destroy it قَبْلَ before يَوْمِ the Day الْيَكْمَةِ (of)
 أَوْ or مُعَذِّبُوهَا punish it عَذَابًا punishment شَدِيدًا
 ﴿٥٨﴾ the Book الْكِتَابِ in that ذَلِكَ is كَانَ (with) severe
 the people نُرْسِلُ to stopped us مَنَعَنَا and not بِالْآيَاتِ written
 إِلَّا but أَنْ that كَذَّبَ denied بِهَا them الْأَوَّلُونَ

the ثَمُودَ (to) Thamud and We gave (sent) وَءَاتَيْنَا of old
 but they did wrong فَظَلَمُوا as a clear Sign مِثْرَةَ she-camel
 except إِلَّا the Signs بِالْآيَاتِ We send رُسُلًا and not وَمَا to her
 to warn (scare) تَخَوِّفًا ﴿٥٨﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) 59. And nothing stops Us from sending the *Ayât* but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرِّيَآءَ الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّثُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٥٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦٠﴾

verily إِنَّ (to) you لَكَ We said قُلْنَا and (remember) when
 and رَبَّكَ your lord أَحَاطَ has encompassed بِالنَّاسِ mankind وَمَا
 We showed آتَيْنَاكَ which الَّتِي the vision آتَيْنَا We made جَعَلْنَا not
 and the tree وَالشَّجَرَةَ for mankind النَّاسِ a trial فِتْنَةً but you إِلَّا
 and We warn نُحَوِّثُهُمْ the Qur'an الْقُرْآنِ in فِي accursed الْمَلْعُونَةَ
 save إِلَّا it increases them يَزِيدُهُمْ but not فَمَا them (frighten)
 great طُغْيَانًا oppression, transgression and disobedience كَبِيرًا ﴿٥٩﴾
 to the angels لِلْمَلَائِكَةِ We said قُلْنَا and (remember) when وَإِذْ
 اسْجُدُوا prostrate لِآدَمَ unto Adam فَسَجَدُوا so they prostrated إِلَّا
 to one إِبْلِيسَ except قَالَ Iblis shall I prostrate to one لِمَنْ whom
 (from) clay طِينًا ﴿٦٠﴾ you created خَلَقْتَ

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh. 61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْنَنَنَّكَ دُرَيْتُهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبَ
فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾ وَأَسْتَفْزِرُ مِنْ أَسْطَظَّتْ مِنْهُمْ بِصَوْتِكَ وَأَلْجِبُ عَلَيْهِمْ
بِحَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

قَالَ أَرَأَيْتَكَ (Iblis) said هَذَا this do You see whom كَرَّمْتَ You have honoured
عَلَيَّ above me لَئِنْ if أَخَّرْتَنِ You give me respite
إِلَى to يَوْمِ the Day الْقِيَامَةِ (of) Resurrection لَأَحْنَنَنَّكَ I
but دُرَيْتُهُ will surely seize and mislead إِلَّا his offspring (all)
فَقَالَ a few ﴿٦٢﴾ (Allah) said أَذْهَبَ go فَمَنْ and whosoever يَبْعَكَ
Hell (will be) جَهَنَّمَ then surely فَإِنَّ of them مِنْهُمْ follows you
an جَزَاءُكُمْ recompense جَزَاءً the recompense of all of you مَوْفُورًا ﴿٦٣﴾
of أَنْتُمْ you can أَسْطَظَّتْ whom مِنْ and befool وَأَسْتَفْزِرُ ample
on عَلَيْهِمْ and make assaults وَلْجِبُ with your voice بِصَوْتِكَ them
وَشَارِكُهُمْ and your infantry وَرَجِلِكَ with your cavalry
and children وَالْأَوْلَادِ wealth (in) فِي and share with them
وَعِدَّهُمْ and promise them وَمَا and not يَعِدُهُمْ promises them
الشَّيْطَانُ Satan إِلَّا but غُرُورًا ﴿٦٤﴾ deceit

62. [Iblis (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. 64. "And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَبُّكُمْ الَّذِي يُرْسِلُ لَكُمْ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّكُمْ كَأَنْتُمْ بِكُمْ رَجِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا بَلَغْتُمْ إِلَى
الْبَرِ آخَرُضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

إِنَّ عِبَادِي verily My slaves لَيْسَ (there is) not لَكَ for you عَلَيْهِمْ
is your Lord رَبِّكَ and sufficient وَكَفَى an authority سُلْطَانٌ over them

وَكَيْلًا ﴿٦٥﴾ as a Guardian رَبُّكُمْ your Lord اَلَّذِى (is He) Who يُزَيِّجُ drives لَكُمْ for you اَتَقْلُقُ the ship فِي (in) through اَلْبَحْرَ the sea لَتَبْتَغُوا of فَضْلِهِ His Bounty مِنْ in order that you may seek إِنَّهُ truly He كَافٍ is بِكُمْ towards you رَحِيمًا ﴿٦٦﴾ Most Merciful وَإِذَا مَسَّكُمْ and when اَلْفَضْرُ harm فِي upon اَلْبَحْرَ the sea ضَلَّ مَنْ those that تَدْعُونَ you call upon إِلَّا except اِيَّاهُ He salvages you (brings تَجْنُكُ but when مَاً Him (Allah Alone) you safe) إِلَى to اَلْبَرِّ land اَعْرَضْتُمْ you turn away وَكَانَ and is اَلْإِنْسَنُ ever-ungrateful كَفُورًا ﴿٦٧﴾ man

65. "Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

أَفَأَمِنْتُمْ that (not) أَنْ do you then feel secure يَخْصِفُ or أَوْ (of) the land الْبَرِّ side جَانِبَ you بِكُمْ swallow up اَعْلَيْكُمْ send عَلَيْهِمْ a violent sand-storm ثُمَّ لَا then تَجِدُوا you shall find لَكُمْ وَكِيلًا ﴿٦٨﴾ or a guardian أَمْ أَمِنْتُمْ that أَنْ do you feel secure يُعِيدُكُمْ He will return you فِيهِ against اَعْلَيْكُمْ and send فَيُرْسِلُ a second أُخْرَى time تَارَةً it (sea) قَاصِفًا you a hurricane مِنْ of الرِّيحِ wind فَيَغْرِقُكُمْ you because of بِمَا كَفَرْتُمْ you disbelieved ثُمَّ لَا then تَجِدُوا you not اَعْلَيْكُمْ an تَبِيعًا ﴿٦٩﴾ therein against Us اَعْلَيْكُمْ will find لَكُمْ We honoured كَرَّمْنَا and indeed وَلَقَدْ ﴿٧٠﴾ avenger بَنِي Children آدَمَ

land **الْبَرِّ** on **فِي** and We have carried them **وَحَمَلْنَهُمْ** (of) Adam
(of) with **مِنْ** and have provided them **وَرَزَقْنَاهُمْ** and sea **وَالْبَحْرِ**
الطَّيِّبَاتِ and We have preferred them **وَفَضَّلْنَاهُمْ** good things **عَلَى**
كَثِيرٍ over many **مِمَّنْ** of those whom **خَلَقْنَا** We created **تَفْضِيلًا** ﴿٧٠﴾
(with) a marked preference

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl*. **69.** Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. **70.** And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْحِهِمْ فَمَنْ أُوْفِيَ كِتَابُهُ سَيَمِينُهُ فَأُولَٰئِكَ يَتْرَكُونَ ۖ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَتْ فِي هَدْيِهِ آعْمَىٰ فَهُوَ فِي الْآخِرَةِ آعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

all **كُلُّ** We shall call **نَدْعُوْا** (and remember) the Day (when) **يَوْمَ**
 then whosoever **مَنْ** with their leader **بِاِمَامِهِمْ** human beings **اِنْسَانٍ**
 in his right hand **بِيَمِينِهِ** his book **كِتَابَهُ** is given **اَوْفَى**
 their book (records) **كِتَابَهُمْ** will read **يَقْرَءُوْنَ** such (those)
 in the **فَبِئْسَ** they will be dealt with unjustly **يُظْلَمُوْنَ** and not
 this (world) **هٰذِهِ** in **فِي** is (was) **كَانَ** and whoever **وَمَنْ** least
 the Hereafter **اَلْاٰخِرَةِ** in **فِي** then he (will be) **فَهُوَ** blind **اَعْمٰى**
 the Path **سَبِيْلًا** and more astray from **رَاضِلٌ** blind

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm*. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.

وَلَمَّا كَادُوا يَلْقَوْنَكَ مِنَ الَّذِي أُوحِيَآ إِلَيْكَ لِنُقَرِّىٰ عَلَيْكَ غَيْبَهُ إِذَا لَأَتَّخِذُكَ خَيْلًا ﴿٧٦﴾ وَلَوْلَا أَن تُبَنِّتَكَ لَقَدْ كُنْتَ تَرَكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٧﴾ إِذَا لَأَذْنُكَ ضَعْفُ الْحَيَوةِ وَضَعْفُ الْمَمَاتِ ثُمَّ لَا يَجِدُكَ عَلَيْكَ نَصِيرًا ﴿٧٨﴾

tempt you away لَفْتَيْنُوكَ they were about to كَادُوا and verily وَإِن
 unto إِلَيْكَ We have revealed أَوْحَيْنَا that which أَلَّيْكَ from
 (something) other غَيْرُ against Us عَلَيْنَا to fabricate لَتَقَرَّبَ you
 they would certainly have taken you لَاتَخَذُوكَ and then وَإِذَا
 We made you نَبَتْنَكَ (that) أَن and had not وَلَوْلاَ a friend خَلِيلًا ﴿٧٣﴾
 would have تَرَكَكَ you nearly كِدْتَ verily لَقَدْ stand firm
 then (in that إِذَا a little قَلِيلًا ﴿٧٤﴾ bit شَيْئًا to them إِلَيْهِمْ inclined
 a double ضِعْف We would have made you taste لَأَذَقْنَاكَ case)
 and a double portion (of وَضِعْف (of) this life الْحَيَاةِ (portion)
 you would نَجِدُ not لَا then ثُمَّ (after) death الْعَمَاتِ punishment)
 any helper نَصِيرًا ﴿٧٥﴾ against Us عَلَيْنَا for you لَكَ have found
 (supporter)

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil*! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٣﴾ سُنَّةَ مَنْ قَدْ
 أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا يَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٤﴾ أَفَرَأَيْتَ لَئِنْ أَصْلَوُا لَدُلُوكَ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ
 إِنَّ قُرْءَانَ الْفَجْرِ كَانَتْ مَشْهُودًا ﴿٧٥﴾

to frighten you لَيَسْتَفِزُّوكَ they were about كَادُوا and verily وَإِن
 مِنْ the land الْأَرْضِ لِيُخْرِجُوكَ that they might drive you مِنْهَا
 they would يَلْبَثُونَ not لَا and then (in that case) وَإِذَا out of it
 a little while قَلِيلًا ﴿٧٣﴾ except إِلَّا after you خَلْفَكَ have stayed
 We سُنَّةَ indeed قَدْ (with) whom مَنْ (this was Our) Way أَرْسَلْنَا
 and not وَلَا Our Messengers رُسُلِنَا of مِنْ before you قَبْلَكَ sent
 يَجِدُ any alteration تَحْوِيلًا ﴿٧٤﴾ for Our Way لِسُنَّتِنَا you will find
 أَفَرَأَيْتَ لَئِنْ أَصْلَوُا prayer لَدُلُوكَ الشَّمْسِ from mid-day إِلَى till غَسَقِ

in darkness أَيْلِ (of) night وَقُرْآنَ (recite the) Quran and أَلْفَجْرِ the early dawn إِنَّ the recitation of the Quran قُرْآنَ verily الْفَجْرِ the early dawn ever witnessed مَشْهُودًا is كَاك in the early dawn

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah*. 78. Perform *As-Salât* from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٦﴾ وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٧٧﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٨﴾

perform the فَتَهَجَّدْ the night أَيْلِ and in (some parts of) وَمِنَ for لَكَ as an additional prayer نَافِلَةً with it (Quran) بِهِ night prayer your Lord رَبُّكَ will raise you يَبْعَثَكَ that أَن it may be عَسَىٰ you مَقَامًا (to) a station مَّحْمُودًا ﴿٧٦﴾ (of) praise worthy وَقُلْ and say رَبِّ (in) good (truth) one entering مَدْخَلَ make me enter ادْخُلْنِي my Lord (in) good (truth) one expelled مَخْرَجَ and bring me out أَخْرِجْنِي (in) good (truth) سُلْطَانًا You لَدُنْكَ from مِن (for) me لِي and make (grant) وَاجْعَلْ authority نَصِيرًا ﴿٧٧﴾ helper وَقُلْ and say جَاءَ the truth الْحَقُّ came and vanished زَهَقَ الْبَاطِلُ surely إِنَّ the falsehood الْبَاطِلُ bound to vanish زَهُوقًا ﴿٧٨﴾ is كَاك falsehood

79. And in some parts of the night (also) offer the *Salât* (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd*. 80. And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. 81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيدُ الظَّالِمِينَ ﴿٨٠﴾ وَإِذَا أَعْمَنَّا عَلَى الْإِنْسَانِ عُرْضًا وَنَسَّيْنَاهُ وَلَدَانَا مَسَّهُ الشَّرُّ كَانَ يُتُوسَا ﴿٨١﴾ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٢﴾

وَنَزَّلُ that the Qur'an from and We send down مَا to the لِّلْمُؤْمِنِينَ and a mercy رَحْمَةً is a healing (cure) شِفَاءً which the wrong-doers الظَّالِمِينَ it increases يَزِيدُ and not وَلَا believers
We bestow Our Grace أَنْعَمْنَا and when وَإِذَا loss خَسَارًا ﴿٨٢﴾ but
and becomes far away وَكَأَنَّ he turns away أَعْرَضَ man عَلَى on the الإنسانِ
touches مَسَّهُ and when وَلَئِنْ (from the Right Path) at his side يَحْاطِئُهُ
him أَشْرَ evil كَانَ he is يَوْسَىٰ ﴿٨٣﴾ in great despair قُلْ say
each يَمْعَلُ acts عَلَى according to (on) شَاكِلَاتِيهِ his manner رَبِّكُمْ
is best أَهْدَىٰ of him هُوَ knows best أَعْلَمُ and your Lord
path سَبِيلًا ﴿٨٤﴾ guided

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the *Zâlimûn* nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatîhi*, and your Lord knows best of him whose path is right."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ بِهِ عَلَيْهِمْ حَكِيمًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

وَيَسْأَلُونَكَ عَنِ الرُّوحِ about the soul (spirit) قُلِ and they ask you
(of) my Lord رَبِّي Command (is) of أَمْرِ the soul الرُّوحِ say
knowledge أُوْتِيتُمْ and not وَمَا of الْعِلْمِ you have been given
بَلَّا ﴿٨٥﴾ but وَلَئِنْ a little شِئْنَا We willed لَنَذْهَبَنَّ
We have أَوْحَيْنَا that which بِالَّذِي We could surely take away
for لَكَ you would find جَدُّ not لَا then ثُمَّ to you إِلَيْكَ revealed
any protector وَكَيْلًا ﴿٨٦﴾ against Us عَلَيْهِمْ in that
your Lord رَّبِّكَ from يَنْ as a Mercy رَحْمَةً except إِلَّا (guardian)
ever كَبِيرًا ﴿٨٧﴾ unto you عَلَيْكَ is كَانَ His Grace فَضْلُهُ verily إِنَّ
the mankind الْإِنْسُ were together اجْتَمَعَتِ if لَّيْنِ say قُلْ great
وَالْجِنُّ and the jinn عَلَى (on) أَنْ to يَأْتُوا bring بِمِثْلِ the like هَذَا

the *يُمِثِّلُهُ* they can bring *يَأْتُونَ* not *لَا* Quran *الْقُرْآنِ* (of) this
 some of them *بَعْضُهُمْ* was/were *كَانَ* even if *وَلَوْ* like thereof
 helper/supporter *ظَهِيرًا* ٨٨ to some others *لِبَعْضِهِمْ*

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit). Say: "The *Rûh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. 87. Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ٨٨ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ٨٩ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٌ فَتَنْفَجِرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ٩٠ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيَالًا ٩١

to mankind *لِلنَّاسِ* We have fully explained *صَرَّفْنَا* and indeed *وَلَقَدْ*
 every (kind) *كُلِّ* of *مِنْ* Quran *الْقُرْآنِ* this *هَٰذَا* in *فِي* (people)
مَثَلٍ most *أَكْثَرُ* but refuse *فَأَبَى* (of) parable/similitude
 not *لَنْ* and they say *وَقَالُوا* *كُفُورًا* ٨٨ but *إِلَّا* people
 you cause to *تَنْفَجِرَ* until *حَتَّىٰ* in you *لَكَ* we shall believe *نُؤْمِنُ*
 a spring *يَنْبُوعًا* ٨٩ the earth *الْأَرْضِ* from *مِنْ* for us *لَنَا* gush forth
 or *أَوْ* *تَكُونَ* there is *لَكَ* for you *جَنَّةٌ* a garden *مِنْ* of *نَجِيلٍ*
 and you cause to gush forth *فَتَنْفَجِرَ* and grapes *وَعَنْبٌ* date-palms
 or *أَوْ* abundantly *تَفْجِيرًا* ٩٠ in their midst *خِلَالَهَا* rivers *الْأَنْهَارَ*
 you have *زَعَمْتَ* as *كَمَا* the heaven *السَّمَاءَ* you cause to fall *تُسْقِطُ*
 you *تَأْتِي* or *أَوْ* in pieces *كِسَفًا* upon us *عَلَيْنَا* claimed (pretended)
 before us (face *قِيَالًا* ٩١) and the angels *وَالْمَلَائِكَةُ* Allah *بِاللَّهِ* bring
 to face)

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from

the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرَفٍّ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفُوفِكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٢﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٣﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٤﴾

أَوْ or يَكُونُ (there) is لَكَ for you بَيْتٌ a house مِّنْ of زُخْرِفٍ the sky and وَنُؤْمِنُ we shall not believe لِرُفُوفِكَ in your ascension حَتَّى until تَنْزِلَ you bring down عَلَيْنَا for us كِتَابًا a Book نَقْرُؤُهُ that we would read قُلْ say سُبْحَانَ my Lord رَبِّي Glorified is هَلْ what كُنْتُ I am إِلَّا but بَشَرًا a man رَسُولًا (sent as) a Messenger ﴿٩٢﴾ وَمَا مَنَعَ and nothing prevented النَّاسَ people أَنْ to يُؤْمِنُوا believe إِذْ when جَاءَهُمُ the guidance الْهُدَىٰ that أَنْ except إِلَّا the guidance قَالُوا they said أَبَعَثَ Allah did send بَشَرًا a man رَسُولًا ﴿٩٣﴾ as the earth on فِي there were كَانَتْ if لَوْ say قُلْ a Messenger مَلَائِكَةٌ angels يَمْشُونَ walking (about) مُطْمَئِنِّينَ in peace لَنَزَّلْنَا then we would certainly have sent down عَلَيْهِم to them مِّنَ as a Messenger مَلَكًا an angel رَسُولًا ﴿٩٤﴾ from the heaven السَّمَاءِ

93. "Or you have a house of *Zukhruf*, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٥﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّهِ فَلَنْ تَجِدَ لَهُمْ أُولِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عَمِيَائًا وَبُكْمًا وَصُمًّا مَّا وَنَتْهُمْ بِهِمْ

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٧٧﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا وَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٧٨﴾

قُلْ كَفَىٰ بِاللهِ شَهِيدًا (for) a witness يَبَيِّنُ say كَفَىٰ sufficient is اللهُ Allah وَبَيْنَكُمْ and between you إِنَّهُ verily He is عَالِمُ الْغُيُوبِ All-Knowing of His slaves خَبِيرٌ All-Knower ﴿٧٧﴾ and مَنْ All-Seer وَهُوَ he is الْمُهْتَدِ led aright وَمَنْ you will find يُضِلُّ He sends astray فَلَنْ never يَجِدَ and He whom أَوْلِيَاءَ protectors مِنْ دُونِهِ besides Him وَنَحْشُرُهُمْ on the Day of Resurrection الْقِيَامَةِ (of) Resurrection عَلَىٰ and وَجْهَهُمْ their faces عَمًى blind وَبُكْمًا and dumb وَصُمًّا and deaf وَأَوْنَهُمْ it abates جَهَنَّمَ whenever خَبَتْ (will be) Hell كُلَّمَا we shall increase (for them) زِدْنَاهُمْ the fierceness of Fire سَعِيرًا ﴿٧٧﴾ because they كَفَرُوا their recompense جَزَاؤُهُمْ that is ذَلِكَ we كُنَّا when إِيذًا and they said وَقَالُوا Our Signs بِآيَاتِنَا denied عِظْمًا bones وَرُفَّتًا and fragments (ashes) وَإِنَّا shall we لَمَبْعُوثُونَ new جَدِيدًا ﴿٧٨﴾ as creation خَلْقًا really be resurrected (raised again)

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knowing, the All-Seer of His slaves." 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayat* and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

﴿٧٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٨٠﴾ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٨١﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ آيَاتِنَا يَنْتَظِرُ فَسَخَّرْنَاهُ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٨٢﴾

﴿أَوَلَمْ do not يَرَوْا they see أَنَّ that اللهُ Allah الَّذِي Who خَلَقَ created the السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth فَادِرُ Able (is) عَلَنَ (on) أَنْ to يَخْلُقَ create مِثْلَهُمْ the like of them وَجَعَلَ the wrong-doers الظَّالِمُونَ but refused فَأَبَى in it رَيْبَ doubt فِيهِ but إِلَّا كُفُورًا ﴿٩٩﴾ disbelief قُلْ say لَوْ if أَنْتُمْ you تَمْلِكُونَ possess خَزَائِنَ the treasures رَحْمَةِ the Mercy رَبِّي (of) my Lord إِذَا (of) my Lord لَأَمْسَكْتُمْ then خَشْيَةَ you would surely hold back for fear الْإِنْفَاقِ the spending وَكَانَ (of) spending الْإِنْسَانُ man قَتُورًا ﴿١٠٠﴾ ever miserly وَلَقَدْ and indeed مَآئِينَ nine مِائَةٍ Moses We have given بَنِي the Children (sons) إِسْرَءِيلَ the Children (sons) then ask فَسَقَلْ clear signs إِذْ (of) Israel when جَاءَهُمْ he came to them فَقَالَ then said لَهُمْ then said لَمْ think you (are) indeed لَا أَظُنُّكَ verily I إِنِّي Pharaoh بِمُوسَى O Moses مَسْحُورًا ﴿١٠١﴾ bewitched

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ بِفِرْعَوْنِ مَشْبُورًا ﴿٩٩﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٠﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعَدُ الْآخِرَةِ جُنَّا بِكُمُ لَافِيًا ﴿١٠١﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٢﴾

قَالَ he said لَقَدْ verily عَلِمْتَ you know مَا none أَنْزَلَ has sent down هَؤُلَاءِ these (signs) إِلَّا but رَبُّ the Lord السَّمَوَاتِ the heavens وَالْأَرْضِ and truly I وَإِنِّي as clear signs بِصَآئِرٍ and the earth لَأَظُنُّكَ think you بِفِرْعَوْنِ O Pharaoh مَشْبُورًا ﴿٩٩﴾ (are) doomed to يَسْتَفِزَّهُمْ to أَنْ so he wanted فَأَرَادَ destruction

106. And (it is) a Qur'ân which We have divided, in order that you might recite it to men at intervals. And We have revealed it by stages. 107. Say (O Muhammad ﷺ to them): "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." 108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled." 109. And they fall down on their faces weeping and it increases their humility.

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيَّامَا تَدْعُوْا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغْ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿١٠٧﴾ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبْرَةُ تَكْبِيْرًا ﴿١٠٨﴾

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ say the invoke Allah اَوْ or invoke the Most Gracious اَيَّامَا Most Gracious for you invoke تَدْعُوْا by whatever (name) Him (belong) الْاَسْمَاءُ the Best الْحُسْنٰى Names and do not وَلَا the Best تَجْهَرُ make it in a low voice وَلَا in your prayer بِصَلَاتِكَ say loudly voice وَابْتَغْ a way سَبِيْلًا these بَيْنَ and seek ذٰلِكَ between and seek وَابْتَغْ voice has not لَمْ Who الَّذِى (is) to Allah لِلّٰهِ all the praise and say الْحَمْدُ taken وَلَدًا a son وَلَمْ يَكُنْ for (Him) لَمْ and there is not وَلَمْ يَكُنْ in a partner (His) Dominions فِيْ Him وَلِيٌّ any protector مِّنَ out of الدُّنْيَا (low) submissiveness وَكَبْرَةُ (with all) magnificence تَكْبِيْرًا and magnify Him

110. Say (O Muhammad ﷺ): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him, for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) Dominion, nor He is low to have a *Walî*. And magnify Him with all magnificence."

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلّٰهِ الَّذِى اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ﴿١﴾ فَيَذَرُ الْاَشْيَا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنْ لَهُمْ اَجْرًا حَسَنًا ﴿٢﴾ مَّكَيْمًا فِيْهِ اَبَدًا ﴿٣﴾ وَيُنذِرُ الَّذِيْنَ قَالُوْا اَتَّخَذَ اللّٰهُ وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ عِلْمٌ وَلَا لِابٰئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ اِنْ يَقُوْلُوْنَ اِلَّا كَذِبًا ﴿٥﴾

الحَمْدُ all praise لِلَّهِ (is) to Allah الَّذِي Who أَنْزَلَ has sent down عَلَ placed to عَبْدِهِ His slave وَكَرَّ the Book الْكِتَابَ and has not بَجَعَلَ and (He has made it) Straight قِيمًا any crookedness عَرَجًا ﴿١﴾ for it لَنْ يُنْذِرَ to give warning بَأْسًا punishment شَدِيدًا (of) severe مِنْ (to) the الْمُؤْمِنِينَ and to give glad tidings رُبَشِيرَ Him لَدُنْهُ believers الَّذِينَ who يَمْلِكُونَ work الصَّالِحِينَ righteous deeds أَنْ right that لَهُمْ they shall have أَجْرًا reward حَسَنًا ﴿٢﴾ a good ثَوَابًا (they) and warn وَنُذِرَ forever أَبَدًا ﴿٣﴾ therein shall) abide الَّذِينَ and warn قَالُوا say (said) أَفَغَدَّ Allah اللَّهُ has taken وَلَكِنَّ ﴿٤﴾ a son لَمْ have they بِهٖ about it مِنْ (from) عَلَيْهِمُ nor knowledge وَلَا had their fathers كَذَّبَتْ their word كَلِمَةً تَخْرُجُ (that) comes out مِنْ أَفْوَاهِهِمْ of their mouths بَقُولُونَ nothing but لَا كَذِبًا ﴿٥﴾ a lie

Sûrat 18. Al-Kahf

(The Cave)

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness. 2. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. 3. They shall abide therein for ever. 4. And to warn those who say, "Allâh has begotten a son." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

فَلَمَّا بَلَغَ نَفْسَكَ عَلَى عَاقِبَتِهِمْ إِنَّ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿١﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٢﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٣﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٤﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿٥﴾

عليك unto you نَبَأَهُمْ their story بِالْحَقِّ with truth إِيَّاهُمْ truly they (were) فَتِيَّةٌ young men آمَنُوا who believed رَبَّهُمْ in their Lord وَزَدْنَاهُمْ and We increased them هُدًى ﴿١٣﴾ (in) guidance وَرَبَطْنَا عَلَى and We made firm & strong قُلُوبَهُمْ their hearts إِذْ when قَامُوا (is) the Lord رَبُّ Our Lord رَبَّنَا and said فَقَالُوا they stood up السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth لَنْ shall never نَدْعُوا indeed any god لَقَدْ other than Him إِلَهًا مِن دُونِهِ we call upon فَلَنَّا ثُمَّ إِذَا (if we did) we should have uttered (said) شَطَطًا ﴿١٤﴾ an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years. 12. Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried. 13. We narrate unto you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance. 14. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

هَؤُلَاءِ these (are) قَوْمُنَا our people اتَّخَذُوا who have taken for آلِهَةً other than Him دُونِهِ gods لَّا why not يَأْتُونَ they bring عَلَيْهِم for them بِسُلْطَانٍ authority بَيِّنٍ clear فَمَن who أَظْلَمُ does more wrong مِمَّنِ than he who افْتَرَىٰ invents عَلَى against اللَّهَ Allah كَذِبًا ﴿١٥﴾ a lie وَإِذْ and when اعْتَزَلْتُمُوهُمْ you they worship يَعْبُدُونَ and that which وَمَا withdraw from them إِلَّا except اللَّهَ Allah فَأْوُوا then seek refuge إِلَى (to) الْكَهْفِ the Cave يَنْشُرْ will open لَكُمْ for you رَبُّكُمْ your Lord مِّن from رَّحْمَتِهِ His Mercy وَيُهَيِّئْ and will make لَكُمْ for you مِّن (from) أَمْرِكُمْ your affair مَرْفَقًا ﴿١٦﴾ ease

15. "These our people have taken for worship *âlihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. 16. "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair."

وَوَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزَوُّدٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتُ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمِنتَ مِنْهُمْ رُعبًا ﴿١٨﴾

وَوَرَى the sun الشَّمْسُ and you might have seen إِذَا it طَلَعَتْ when
تَزَوُّدٌ rose from كَهْفِهِمْ it declines عَنْ to ذَاتَ their cave
وَالْيَمِينِ it turns away from تَقَرَّبُ إِلَيْهِمْ it set غَرَبَتْ and when
وَإِذَا the right in ذَاتَ towards الشِّمَالِ the left وَهُمْ they (lay) فِي while they
فَجْوَةٍ (out) of مِنْ that (is) ذَلِكَ of it (the Cave) مِنْهُ the midst
آيَاتِ اللَّهِ the Signs اللَّهُ (of) Allah مَنْ he whom يَهْدِ he guides اللَّهُ
and he وَهُمْ the rightly guided الْمُهْتَدِ he (is) فَهُوَ Allah
for لَمْ you will find يَجِدَ never فَلَنْ He sends astray يُضِلُّ whom
and you will think them وَتَحْسَبُهُمْ guiding مُرْشِدًا ﴿١٧﴾ وَلِيًّا him
and we أَيْقَاظًا asleep وَهُمْ while they (are) رُقُودٌ and we
the left الشِّمَالِ and on ذَاتَ the right الْيَمِينِ on ذَاتَ turn them
his two forelegs ذِرَاعَيْهِ stretching forth بَاسِطٌ and their dog
at them بِالْوَصِيدِ you looked أَطَّلَعْتَ had لَوِ at the entrance
لَوَلَّيْتَ from them مِنْهُمْ you would certainly have turned back
وَلَمُلَمِنتَ in flight مِنْهُمْ and you would certainly have been filled
with awe رُعبًا ﴿١٨﴾ of them

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him. 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left

sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِنَسْأَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

وَكَذَٰلِكَ and likewise (thus) بَعَثْنَاهُمْ We awakened them لِنَسْأَلُوا
قَالَ among them بَيْنَهُمْ that they might question قَائِلٌ said
كَمْ from them لَبِثْتُمْ how long have you لَبِثْنَا they said قَالُوا stayed
يَوْمًا or أَوْ a day we have stayed رَبُّكُمْ they said قَالُوا (of) a day a part
أَعْلَمُ Your Lord knows best لَبِثْتُمْ how long you have stayed فَابْعَثُوا
أَحَدَكُمْ one of you بِوَرِقِكُمْ with your silver coin هَذِهِ (this) إِلَى
الْمَدِينَةِ the city فَلْيَنْظُرْ and let him find out أَيُّهَا which is أَزْكَى
طَعَامًا (is) the purest food فَلْيَأْتِكُمْ and let him bring to you
رِزْقٍ some (provision) مِنْهُ of it وَلْيَتَلَطَّفْ and let him be kind
يُشْعِرَنَّ let know بِكُمْ of you أَحَدًا (careful) لَا and not anyone

19. Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَٰلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَٰثَهُمْ أَعْلَمُ بِهِدُ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

إِنَّهُمْ verily they if يَظْهَرُوا they learn عَلَيْكُمْ of you يَرْجُمُوكُمْ they
وَعْدُ will stone you (to death) أَوْ or يُعِيدُوكُمْ they turn you back فِي

you will be **تَفْلِحُوا** and never **وَلَنْ** their religion into **مِلَّتِهِمْ** **أَبَدًا** (20) in that case **إِذَا** successful and thus **وَكَذَلِكَ** **أَعَزَّنَا** that they (people) might **لَيَعْلَمُوا** their case **عَلَيْهِمْ** We made known that **أَنْتَ** know **وَعَدَ** the Promise **اللَّهُ** (of) Allah **حَقٌّ** (is) true **وَأَنَّ** about **الْأَسَاعَةَ** the Hour **لَا** (there is) no **رَيْبَ** doubt **فِيهَا** among **يَتَنَزَعُونَ** they disputed **بَيْنَهُمْ** when **إِذْ** it construct **أَمْرُهُمْ** themselves **فَقَالُوا** about their case **أَبْنُوا** they said **أَعْلَمُ** their Lord **رَبُّهُمْ** a building **بَنِينَا** over them **عَلَيْهِمْ** **بِهِمْ** about them **قَالَ** **الَّذِينَ** said **غَلَبُوا** those who won **عَلَيْهِ** (on) over them **أَمْرِهِمْ** we verily shall take **لَنَتَّخِذَ** their point **مَسْجِدًا** (21) a place of worship (mosque)

20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said: "We verily, shall build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تَحْمِلُ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا (22)

they say **سَيَقُولُونَ** **ثَلَاثَةٌ** (they were) three **رَّابِعُهُمْ** the forth of them **كَلْبُهُمْ** their dog **وَيَقُولُونَ** (being) **خَمْسَةٌ** and they will say **سَادِسُهُمْ** (they were) five **كَلْبُهُمْ** the sixth of them **وَيَقُولُونَ** at the Unseen **رَجْمًا بِالْغَيْبِ** guessing **سَبْعَةً وَثَامِنُهُمْ** (they were) seven **كَلْبُهُمْ** and the eighth of them **يَعْلَمُ** my Lord **رَبِّي** say **قُلْ** being their dog **أَعْلَمُ** knows best **بِعَدَّتِهِمْ** their number **مَا** none **يَعْلَمُهُمْ** knows them **إِلَّا** but **قَلِيلٌ** a few **فَلَا** so **تَحْمِلُ** not **فِيهِمْ** debate **عَنْهُمْ** about them **إِلَّا** except **مِرَاءً** (with) proof **ظَاهِرًا** clear **وَلَا** and do not **تَسْتَفْتِ** consult **فِيهِمْ** about them **أَحَدًا** (22) of them (Jews & Christians)

22. (Some) say they were three, the dog being the fourth among them; and say they were five, the dog being the sixth, — guessing at the Unseen; say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): “My Lord knows best their number; none knows them but a few.” So debate not except with the clear proof. And consult not any of them about the people of the Cave.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٢﴾ إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشَدًا ﴿٢٣﴾ وَلَيْسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٤﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غِيبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٥﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ verily I of anything say and not shall do ذَٰلِكَ tomorrow غَدًا ﴿٢٢﴾ إِلَّا أَن يَشَاءَ that except أَن that Allah ﷻ wills وَاذْكُرْ and remember رَبَّكَ Your Lord إِذَا when نَسِيتَ you forget وَقُلْ and say عَسَىٰ it may be أَن that يَهْدِيَنِي that رَبِّي My Lord guides me لَأَقْرَبَ unto a nearer way مِن than هَٰذَا this رَشَدًا ﴿٢٣﴾ (of) guidance وَلَيْسُوا in فِي and they stayed كَهْفِهِمْ Cave ثَلَاثَ three مِائَةٍ hundred سِنِينَ years وَازْدَادُوا and add تِسْعًا ﴿٢٤﴾ nine قُلِ say ﷻ Allah ﷻ أَعْلَمُ knows best بِمَا how long لَيْسُوا they stayed لَهُم with Him ﷻ (is the knowledge of) the غِيبُ the Unseen السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth أَبْصِرْ how clearly He sees بِهِ clearly He (with it) وَأَسْمِعْ and how clearly He hears مَا helper وَلِيٍّ any other than Him ﷻ they have لَهُم not مِن دُونِهِ they have وَلَا and not يُشْرِكُ and not أَحَدًا ﴿٢٥﴾ anyone and Rule

23. And never say of anything, “I shall do such and such thing tomorrow.”

24. Except, “If Allâh wills!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.” 25. And they stayed in their Cave three hundred years, adding nine. 26. Say: “Allâh knows best how long they stayed. With Him is the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walî* other than Him, and He makes none to share in His Decision and His Rule.”

وَيَسْتَفِيقُوا and if وَإِنْ its walls سُرَادِقُهَا them يَوْمَ will surround
 like كَالْمُهْلِ water بِمَاءٍ they will be granted يَسْأَلُوا they ask for help
 terrible is يَنْسَى the faces الْوُجُوهُ that will scald boiling oil
 the resting place مَرْتَقًا ۞ and terrible is وَسَاءَتْ the drink الشَّرَابُ
 إِنَّ الَّذِينَ verily الَّذِينَ and do وَعَمِلُوا believe ءَامَنُوا those who
 the أَجْرُ shall lose نَضِيعٌ not لَا certainly We إِنَّا righteous deeds
 deeds عَمَلًا ۞ does good أَحْسَنَ (of) him who مَنْ reward

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn*, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq*! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ
 وَاسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مَرْتَقًا ۞ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
 مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۞

أُولَئِكَ those لَهُمْ for them جَنَّاتٌ (are) Gardens عَدْنٌ
 (everlasting) تَجْرَى flows مِنْ تَحْتِهِمُ beneath them الْأَنْهَارُ rivers
 of مِنْ bracelets فِيهَا they will be adorned مِنْ (with) أَسَاوِرَ
 ذَهَبٍ gold وَيَلْبَسُونَ ثِيَابًا and they wear خُضْرًا clothes (garments)
 they will مُتَّكِئِينَ and thick silk وَاسْتَبْرَقٍ fine silk of سُندُسٍ green
 recline فِيهَا in it عَلَى on الْأَرَائِكِ raised thrones نَعَمَ how good الثَّوَابُ
 (is) the resting مَرْتَقًا ۞ and how excellent وَحَسُنَتْ (is) the reward
 place وَأَضْرِبْ لَهُمْ and put forward مَثَلًا the example رَجُلَيْنِ
 جَعَلْنَا (of) two men لَأَحَدِهِمَا We had given جَنَّتَيْنِ to one of them
 and We had surrounded وَحَفَفْنَاهُمَا grapes of أَعْنَبٍ two gardens
 between them بَيْنَهُمَا and We made وَجَعَلْنَا with date-palms نَخْلٍ them
 cultivated fields زَرْعًا ۞

31. These! For them will be 'Adn (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq*! 32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

كَلْنَا الْجَنَّتَيْنِ ءَاثَ أَكْلِهِنَّ وَلَمْ تَظْلِمْنِيهِ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣١﴾ وَكَانَ لِمَنْ نُمِّرُ فَرَاغًا لِّصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٢﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٣﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٤﴾

كَلْنَا both الْجَنَّتَيْنِ the gardens ءَاثَ its produce أَكْلِهِنَّ brought forth وَلَمْ and not تَظْلِمْنِيهِ of it شَيْئًا the least وَفَجَّرْنَا (We) a river نَهْرًا ﴿٣١﴾ in the midst of them خِلَالَهُمَا caused to gush forth وَكَانَ لِمَنْ نُمِّرُ fruit فَرَاغًا and he said لِّصَاحِبِهِ and he (was) talking to him مُحَاوِرُهُ while he وَهُوَ to his companion أَكْثَرُ I(am) more مِنْكَ than you مَالًا in wealth وَأَعَزُّ نَفَرًا ﴿٣٢﴾ and he entered وَدَخَلَ (in respect of) men جَنَّتَهُ his garden وَهُوَ ظَالِمٌ لِّنَفْسِهِ (was) unjust to himself قَالَ he said أَنَا I think أَظُنُّ not that this (garden) هَذِهِ will perish تَبِيدَ I think أَبَدًا ﴿٣٣﴾ ever وَمَا أَظُنُّ the Hour السَّاعَةَ I think أَظُنُّ and not تَبِيدَ ever ﴿٣٤﴾ and if رُدِدْتُ I am brought back إِلَىٰ my رَبِّي to my Lord لَأَجِدَنَّ خَيْرًا better مِنْهَا than this مُنْقَلَبًا ﴿٣٤﴾ as an end

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden while in a state, unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٢٧﴾ لَنُكَفِّرَنَّ عَنْكَ مَا لَا نُكْفِرُ عَنْ أَشْرِكَ بِرَبِّي أَحَدًا ﴿٢٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٢٩﴾

قَالَ لَهُ said to him صَاحِبُهُ his companion وَهُوَ while he يُحَاوِرُهُ in Him Who بِالَّذِي do you disbelieve? أَكَفَرْتَ was talking to him خَلَقَكَ created you مِنْ out of تُرَابٍ dust ثُمَّ then مِنْ out of نُطْفَةٍ into a man رَجُلًا fashioned you سَوَّكَ then semen/sperm I shall أَشْرِكَ and not رَبِّي My Lord (is) Allah He هُوَ but had it not been وَلَوْلَا anyone أَحَدًا with my Lord بِرَبِّي associate you دَخَلْتَ when (good) جَنَّتَكَ your garden قُلْتَ you entered (there) لَ Allah wills شَاءَ that which مَا would have said you see me if تَرَنِ with Allah بِاللَّهِ but إِلَّا power is) no and أَقَلُّ I (am) less مِنْكَ than you مَالًا in wealth وَوَلَدًا and children

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: 'That which Allâh wills! There is no power but with Allâh!' If you see me less than you in wealth, and children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٣٠﴾ أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَمْ تَطْلُبَا ﴿٣١﴾ وَلَاحِطَ بِشَعْرِهِ فَأَصْبَحَ يُقَلِّبُ كَفِّهِ عَلَىٰ مَا انْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا بَنِيَّ لَمَّا أَشْرِكْتُ بِرَبِّي أَحَدًا ﴿٣٢﴾

فَعَسَىٰ it may be that رَبِّي my Lord أَن (that) يُؤْتِيَنِي will give me خَيْرًا better مِّنْ your garden جَنَّتِكَ and will send وَيُرْسِلَ عَلَيْهَا then it will فَتُصْبِحَ the sky السَّمَاءِ from a torment حُسْبَانًا on it صَعِيدًا be زَلَقًا or slippery أَوْ will become مَآوُهَا its غَوْرًا water deep-sunken فَلَن so that تَسْتَطِيعَ you will be وَلَاحِطَ to seek طَلَبَا it لَمْ able

his hands كَفَّيْهِ twisting يَلْبَسُ and he began فَاصْبَحَ his fruits بِشَرِّهِ
 while it (was) وَهِيَ on it فِيهَا he had spent أَنْفَقَ what مَا over عَلَى
 and he حَاوِيَهُ its trellises عُرُوشَهَا on عَلَى destroyed (empty) خَاوِيَهُ
 to my Lord رَبِّي I had ascribed أَتْرِكُ not لَرَّ would that بَلَّتْنِي said
 anyone لَحْدًا ﴿١٦﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* from the sky, then it will be a slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَصْرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿١٧﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿١٨﴾
 وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ
 اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿١٩﴾

and not وَلَمْ تَكُنْ was لَهُ for him فِئَةٌ a group (of men)
 he يَصْرُوهُ to help him مِنْ دُونِ other than اللَّهُ Allah وَمَا nor كَانَ
 was مُنْصِرًا ﴿١٧﴾ victorious هُنَالِكَ there الْوَلَايَةُ power/authority لِلَّهِ
 (is) the Best خَيْرٌ He هُوَ the True God الْحَقِّ (will be) for Allah
 ثَوَابًا for reward وَخَيْرٌ and the Best عُقْبًا ﴿١٨﴾ for the final end وَأَضْرَبَ
 لَهُمْ and put forward مَثَلٌ the example الْحَيَاةِ the life الدُّنْيَا
 (of) the worldly كَمَا like water أَنْزَلْنَاهُ which We send down مِنْ
 the السَّمَاءِ from the sky فَاخْتَلَطَ and mingles بِهِ with it نَبَاتُ
 dry هَشِيمًا and becomes فَاصْبَحَ (of) the earth الْأَرْضِ vegetation
 Allah اللَّهُ and is وَكَانَ the winds الرِّيْحُ which scatter تَذْرُوُ stalks
 عَلَى over كُلِّ every شَيْءٍ thing مُقْتَدِرًا ﴿١٩﴾ Omnipotent

43. And he had no group of men to help him against Allâh, nor could he defend himself. 44. There (on the Day of Resurrection), *Al-Walâyah* will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسِيرُ الْجِبَالَ وَنَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ بَلْ
زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

الْمَالُ وَالْبَنُونَ wealth and children زِينَةُ الدُّنْيَا (are) the adornment of the life الدُّنْيَا (of) the worldly but that lasting الصَّالِحَةُ the righteous deeds خَيْرٌ (are) better عِنْدَ رَبِّكَ Your Lord وَخَيْرٌ for rewards and better أَمَلًا (in respect of) hope ﴿٤٦﴾ وَيَوْمَ (remember) the Day we shall cause to move نُسِيرُ the لِبَالُ We as a levelled بَارِزَةً the earth and you will see وَنَرَى mountains leave وَحَشَرْنَاهُمْ plain and not فَلَمْ and We shall gather them out مِنْهُمْ of them أَحَدًا ﴿٤٧﴾ وَعَرَضُوا any one and they will be set before رَبِّكَ your Lord صَفًّا in rows لَقَدْ now indeed جِئْتُمُونَا you have come to Us as كَمَا We created you أَوَّلَ the first مَرَّةٍ We had زَعَمْتُمْ that never أَلَّنْ you claimed نَجْعَلَ a meeting مَوْعِدًا ﴿٤٨﴾ for you appointed

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in rows,: "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you."

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَلِّتُنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَسْتَحْذِرُونَ ذُرِّيَّتَهُ أُولَئِكَ مِنْ دُونِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ
الظَّالِمِينَ بَدَلًا ﴿٥٠﴾

وَيُضَعُ the Book (one's Record) أَلِكْتَبِ and will be placed
 fearful مُشْفِقِينَ the criminals (sinners) أَلْمُجْرِمِينَ and you will see
 woe to يَوْلِكُنَا and they will say وَيَقُولُونَ (is) in it مِنَّا of what
 neither Book أَلِكْتَبِ this هَذَا what is the matter with مَا us
 a big (thing) كَبِيرَةً nor وَلَا a small (thing) صَغِيرَةً it leaves
 and they will وَجَدُوا has recorded it with numbers أَحْصَاهَا but
 present (placed before them) حَاضِرًا they did عَمِلُوا what مَا find
 وَلَا and not يَظْلِمُ رَبُّكَ your Lord أَحْمًا ﴿٦٩﴾
 to the لِّلْمَلَكَةِ We said قُلْنَا and (remember) when وَإِذْ anyone
 so they prostrated فَسَجَدُوا to Adam لِآدَمَ prostrate أَسْجُدُوا angels
 the jinn أَلْجِنِّ (one) of مِنْ he was كَانَ Satan إِبْلِيسَ except إِلَّا
 (of) His Lord رَبِّهِ the Command أَمَرَ he disobeyed فَفَسَقَ عَنْ
 and his progeny وَذُرِّيَّتَهُ will you then take him أَنْتَخِذُونَهُ
 than Me دُونِي rather مِنْ as helpers/protectors أَوْلِيَاءَ (offspring)
 what an يَأْسُ (are) enemies عَدُوٌّ to you لَكُمْ while they وَهُمْ
 (is) the exchange بَدَلًا ﴿٧٠﴾ for the wrong-doers evil لِلظَّالِمِينَ

49. And the Book (one's Record) will be placed, and you will see the *Mujrimûn*, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn*.

﴿٦٩﴾ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَصَدًا ﴿٧٠﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٧١﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٧٢﴾

﴿٦٩﴾ مَا أَشْهَدُهُمْ خَلَقَ the creatoin السَّمَوَاتِ I made them to witness
 creation خَلَقَ and not وَلَا and the earth وَالْأَرْضِ (of) the heavens

to take مُتَّخِذَ I was كُنْتُ nor وَمَا (of) their ownelves أَنفُسِهِمْ
 and (remember) the وَيَوْمَ as helpers عَصَدًا ﴿٥١﴾ the misleaders الْمُضِلِّينَ
 those (so called) شُرَكَائِيَ call نَادُوا He will say يَقُولُ Day (when)
 then فَدَعَوْهُمْ You claimed رَعَمْتَهُم whom الَّذِينَ partners of Mine
 هُمْ they will answer بَسْتَجِيبُوا but not فَلَمْ they will cry unto them
 between them بَيْنَهُمْ and We shall put (make) وَجَعَلْنَا (to) them
 the criminals (sinners) الْمُجْرِمُونَ and will see وَرَاءَ a barrier مَوْبِقًا ﴿٥٢﴾
 have to مُوَاقِعُوهَا that they أَنْتُمْ and apprehend فَظَنُّوا the Fire النَّارَ
 and not يَجِدُوا and they will find عَنْهَا from it مَصْرِفًا ﴿٥٣﴾
 a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers.
 52. And the Day He will say: "Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiq*. (a barrier) between them. 53. And the *Mujrimûn*, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥١﴾ وَمَا مَنَعَ النَّاسَ أَنْ
 يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَاسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٢﴾ وَمَا تُرْسِلُ
 الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَدِّلِينَ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْقُلُوبَ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
 هُزُولًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا and indeed صَرَّفْنَا in هَٰذَا this الْقُرْآنِ Quran
 لِلنَّاسِ for mankind مِن of كُلِّ every (kind) مَثَلٍ example
 وَكَانَ الْإِنسَانُ and is الْإِنسَانُ man أَكْثَرَ most شَيْءٍ things جَدَلًا ﴿٥١﴾
 people/men النَّاسَ prevents مَنَعَ and nothing وَمَا quarrelsome
 أَن that يُؤْمِنُوا (from believing) they believe (when) إِذْ جَاءَهُمُ has
 and ask forgiveness وَاسْتَغْفِرُوا the guidance الْهُدَىٰ come to them
 (should) come upon تَأْتِيَهُمْ that إِلَّا except أَن (of) their Lord رَبَّهُمْ
 came يَأْتِيَهُمُ or أَوْ of the ancients الْأَوَّلِينَ the way سُنَّةٌ them
 and not وَمَا face to face قُبُلًا ﴿٥٢﴾ the torment الْعَذَابُ upon them

ثُرَيْسُ We send the Messengers إِلَّا except مُبَشِّرِينَ as
 and dispute وَمُنْذِرِينَ and warners and bearers of glad tidings
 الَّذِينَ كَفَرُوا disbelieve بِالْبَاطِلِ with false (argument)
 يُدْحِضُوا in order to refute thereby لَكُنَّ the truth وَأَتَّخِذُوا
 they take مَايَتِي My Signs, Verses وَمَا and that which أَنذَرُوا
 as a jest هُزُوا ﴿٥٤﴾ are warned

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât, and that with which they are warned, as a jest and mockery!

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
 آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٥﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا
 كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٦﴾ وَتِلْكَ الْأَمْثَلُ أَلْهَكْنَهُمْ لَمَّا
 ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٧﴾

وَمَنْ أَظْلَمُ and who does more wrong مِمَّنْ than he who ذُكِّرَ but turns (of) his Lord رَبِّهِ of the Signs بِآيَاتِ reminded
 فَأَعْرَضَ away from them عَنْهَا and forgets وَنَسِيَ what (deeds) قَدَّمَتْ
 إِنَّا truly We جَعَلْنَا have set عَلَى his hands يَدَاؤُهُ have sent forth
 قُلُوبِهِمْ over their hearts أَكِنَّةً lest أَنْ veils they should يَفْقَهُوهُ
 and in آذَانِهِمْ and in وَقْرًا deafness وَإِنْ understand (it)
 تَدْعُهُمْ if you call them إِلَى to الْهُدَى the guidance فَلَنْ never يَهْتَدُوا
 and your Lord رَبُّكَ ever أَبَدًا then إِذَا they will be guided
 الْغَفُورُ (is) the Most-Forgiving ذُو Owner الرَّحْمَةِ Mercy (of) لَوْ
 يُؤَاخِذُهُمْ if He called them to account بِمَا for what كَسَبُوا
 لَعَجَلْ they have earned لَهُمُ He would have hastened for them

العَذَابُ the punishment بَلْ but لَهُمْ they have مَوْعِدٌ (their) beyond appointed time لَنْ never يَجِدُوا they will find مِنْ دُونِهِ they will find towns أَهْلَكْنَاهُمْ and those وَتِلْكَ an escape مَرِيكًا ﴿٥٨﴾ which they did ظَلَمُوا when لَمَّا We destroyed them (their inhabitants) for their destruction لِمَلِكِهِمْ and We appointed وَجَعَلْنَا wrong مَوْعِدًا ﴿٥٩﴾ a fixed time

57. And who does more wrong than he who is reminded of the *Ayât* of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُنْبِرُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلُهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنِّيَا غَدَاءَنَا لَقَدْ لَبِيتْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

وَإِذْ قَالَ مُوسَى said (remember) when لِفَتْنِهِ to his boy-servant لَا not أَبْرَحُ I will give up or leave حَتَّىٰ until أَبْلُغَ the junction مَجْمَعَ I reach الْبَحْرَيْنِ (of) the two seas أَوْ or أَمْضِيَ they spend حُقُبًا ﴿٦٠﴾ years (in travelling) فَلَمَّا but when بَلَغَا they forgot نِسِيَا between them the junction مَجْمَعَ reached حُوتَهُمَا their fish فَاتَّخَذَ and it took سَبِيلُهُ its way فِي through الْبَحْرِ the sea سَرَبًا ﴿٦١﴾ as in a tunnel فَلَمَّا then when جَاوَزَا they had passed further on قَالَ he (Moses) said لِفَتْنِهِ to his boy-servant إِنِّيَا bring us غَدَاءَنَا our lunch (morning meal) لَقَدْ truly have لَبِيتْنَا we suffered مِنْ of/in سَفَرِنَا our journey هَذَا this نَصَبًا ﴿٦٢﴾ fatigue قَالَ he said أَرَأَيْتَ ? did you see إِذْ when أَوْنَيْنَا we betook ourselves إِلَى to الصَّخْرَةِ the rock فَإِنِّي indeed I نَسِيتُ forgot الْحُوتَ

the fish وَمَا and none أَنَسِيَهُ made me forget it إِلَّا but الشَّيْطَانُ its way سَبِيلَهُ and it took وَاتَّخَذَ remember it أَذْكَرُ to أَن Satan (course) فِي into الْبَحْرِ the sea عَجَابًا ﴿٦٣﴾ in a strange way

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So when they had passed further on, Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ ءِثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِّنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَاءُ عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

قَالَ he said ذَلِكَ that مَا (is) what كُنَّا we have been نَبْغِ seeking فَأَرْتَدَّا عَلَىٰ so they went back on ءِثَارِهِمَا their footsteps قَصَصًا ﴿٦٤﴾ retracing فَوَجَدَا then they found عَبْدًا a slave مِّنْ of عِبَادِنَا Our slaves ءَاتَيْنَاهُ on whom We had bestowed رَحْمَةً mercy مِّنْ from Us وَعَلَّمْنَاهُ from Us عِلْمًا ﴿٦٥﴾ and We had taught him مِّنْ لَّدُنَّا from Us قَالَ knowledge لَهُ said لَهُ موسى to him هَلْ may أَتَيْكَ I أَن provided عَلَى follow you أَن تُعَلِّمَ you teach me مِنَّمَاءُ something of عَلَّمْتَ that which you have been taught رُشْدًا ﴿٦٦﴾ knowledge/guidance قَالَ he (Khidr) said إِنَّكَ verily you will لَنْ never تَسْتَطِيعَ with me صَبْرًا ﴿٦٧﴾ (to have) patience

64. (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Moses said to him (Khidr): "May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allâh)?" 67. He (Khidr) said: "Verily, you will not be able to have patience with me!"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْتَأْذِنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

وَكَيْفَ and how can تَصْبِرُ you have patience عَنْ about مَا (a thing) awareness ﴿٦٨﴾ with it بِهِ you compass تُحِطُ not لَر which قَالَ (Moses) said سَتَجِدُنِي if شَاءَ wills اللَّهُ Allah صَابِرًا patient وَلَا and not أَعْصِي I will disobey your لَكَ I will disobey you follow أَتَّبَعْتَنِي then if فَإِنِ he (Khidr) said قَالَ command ﴿٦٩﴾ until me فَلَا not تَسْتَأْذِنِي ask me عَنْ about شَيْءٍ anything حَتَّى until أَحْدِثُ I present لَكَ to you مِنْهُ of it ذِكْرًا ﴿٧٠﴾ a mention فَانْطَلَقَا so in they embarked رَكِبَا when إِذَا till حَتَّى they both proceeded he (Khidr) scuttled it (made a hole therein) خَرَقَهَا the ship السَّفِينَةِ he (Khidr) scuttled it (made a hole therein) أَخَرَقَهَا (Moses) said قَالَ in order to لَتُغْرِقَ have you scuttled it أَهْلَهَا (Moses) said in order to drown its people لَقَدْ truly جِئْتَ you have brought شَيْئًا bad/evil إِمْرًا ﴿٧١﴾ a thing

68. "And how can you have patience about a thing which you know not?" 69. (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught." 70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Moses said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr.*"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا رَّكِبَةً يُغَيْرُ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا إِكْرًا ﴿٧٤﴾

قَالَ he (Khidr) said أَلَمْ did not أَقُلْ I tell (you) إِنَّكَ that you لَن never تَسْتَطِيعَ would be able مَعِيَ with me صَبْرًا ﴿٧٢﴾ (to have) patience قَالَ (Moses) said لَا not تُؤَاخِذْنِي call me to account بِمَا for what نَسِيتُ I forgot وَلَا and not تُرْهِقْنِي of my أَمْرِي then they both proceeded فَانْطَلَقَا with difficulty عُسْرًا ﴿٧٣﴾ affair then he (Khidr) فَقَتَلَهُ a boy غُلَامًا they met لَقِيَا when إِذَا till

person نَفْسًا have you killed أَفَتَكْتُمُونَ (Moses) said قَالَ killed him
 verily لَقَدْ anyone نَفْسٍ without (killing) بِغَيْرِ an innocent زَكِيَّةً
 evil نَكْرًا a thing شَيْئًا you have brought جِئْتَ

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. (Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr*!"

﴿٧٥﴾ قَالَ أَتَى لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْطَلَقَا حَتَّىٰ إِذَا أَتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

﴿٧٥﴾ قَالَ أَتَى لَكَ إِنَّكَ to you say أَتَى did I not (Khidr) said لَنْ never تَسْتَطِيعَ would be able (to have) مَعِيَ with me صَبْرًا ﴿٧٦﴾ patience قَالَ (Moses) said إِنْ if سَأَلْتَكَ I ask you عَنْ about شَيْءٍ anything بَعْدَهَا after this فَلَا then not تُصَاحِبْنِي then not company قَدْ verily بَلَغْتَ you received مِنْ you لَدُنِّي from me عُذْرًا ﴿٧٦﴾ an excuse فَأَنْطَلَقَا then they both proceeded حَتَّىٰ till إِذَا when أَتَىٰ they came أَهْلَ the people قَرْيَةٍ to the people of a town اسْتَطْعَمَ (of) a town أَهْلُهَا its people فَأَبَوْا but they refused أَنْ to يُضَيِّقُوهُمَا entertain them فَوَجَدَا therein then they found جِدَارًا in it (therein) يُرِيدُ that wanted/that was about أَنْ to يَنْقَضُ collapse فَأَقَامَهُ you if شِئْتَ (Moses) said قَالَ so he set it up straight لَوْ شِئْتَ had wished عَلَيْهِ surely you could have taken أَجْرًا for it wages

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: "If you had wished, surely, you could have taken wages for it!"

﴿٧٨﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٧٩﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾ وَأَمَّا الْكَلْبُ فَكَانَ آبَؤُهُ مُؤْمِنًا فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨١﴾

قَالَ (Khidr) said هَٰذَا this is فِرَاقُ the parting بَيْنِي between me وَبَيْنَكَ and you سَأُنَبِّئُكَ I will tell you بِمَا the interpretation لَمْ the interpretation تَسْتَطِيعَ not لَوْ (of) what عَلَيْهِ you could (have) أَجْرًا over which

it belonged صَبْرًا ﴿٧٨﴾ the ship السَّفِينَةُ as for patience أَمَّا
 لِمَسْكِينٍ to poor people يَمْلِكُونَ working في in the sea فَارَدْتُ
 as there وَكَانَ damage it أَعْيَبَهَا so I wished
 was رَأَاهُمْ after them مَلِكٌ a king يَأْخُذُ every كُلِّ who seized
 were غَضَبًا ﴿٧٩﴾ by force وَأَمَّا and as for الْفُلُ the boy فَكَانَ
 lest أَبَوَاهُ his parents مُؤْمِنِينَ believers فَخَشِينَا and we feared
 and بُرْهَانَهُمَا he should oppress them طُغْيَانًا by rebellion وَكَفْرًا ﴿٨٠﴾
 disbelief

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. 79. "As for the ship, it belonged to *Masâkin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ نَأْوِيْلَ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

فَأَرَدْنَا so we intended أَنْ that يُبَدِّلَهُمَا should exchange for them رَبُّهُمَا
 in righteousness زَكَاةً than him مِنْهُ (one) better خَيْرًا their Lord
 وَأَقْرَبَ and nearer رَحْمًا ﴿٨١﴾ to mercy وَأَمَّا and as for الْجِدَارُ the wall
 فَكَانَ it was لِغُلَامَيْنِ for two boys يَتِيمَيْنِ in two orphans فِي in the الْمَدِينَةِ
 for لَهُمَا a treasure كَنْزٌ under it تَحْتَهُ and was وَكَانَ the town
 وَأَرَادَ a righteous man صَالِحًا their father أَبُوهُمَا and was وَكَانَ them
 they should attain يَبْلُغَا that أَنْ your Lord رَبُّكَ so intended
 أَشُدَّهُمَا and take out وَيَسْتَخْرِجَا their age of full strength كَنْزَهُمَا
 and not وَمَا your Lord رَبِّكَ from مِنْ as a mercy رَحْمَةً treasure
 فَعَلْنَاهُ I did that عَنْ of أَمْرِي my own accord ذَٰلِكَ that نَأْوِيْلَ (is) the
 (of) what مَا intrepertation لَمْ not تَسْطِعْ (hold) you could عَلَيْهِ
 patience صَبْرًا ﴿٨٢﴾ over it

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَنْبَأَ سَبَبًا ﴿٨٩﴾ حَقًّا إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

وَأَمَّا and works and believes him who but as for مَنْ
the best righteous (deeds) he shall have جَزَاءُ reward الْحُسْنَىٰ the best
وَسَنَقُولُ and we shall speak لَهُ unto him مِنْ (from) أَمْرِنَا words
مُتَّعًا he followed then ثُمَّ mild (easy) matter ﴿٨٨﴾
the rising he reached بَلَغَ when إِذَا until حَقًّا (another) way
place the sun (of) وَجَدَهَا he found it تَطْلُعُ rising عَلَىٰ on قَوْمٍ
a people لَّمْ not جَعَلْ We had provided لَهُم for whom مِنْ دُونِهَا
against it (the sun) سِتْرًا any shelter كَذَٰلِكَ as (it was) وَقَدْ أَحَطْنَا
and We knew بِمَا whatever لَدَيْهِ (was) with him خُبْرًا ﴿٩١﴾
information

88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." 89. Then he followed another way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. 91. So! And We knew all about him.

ثُمَّ أَنْبَأَ سَبَبًا ﴿٩١﴾ حَقًّا إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٢﴾ قَالُوا يَنْدَا الْقَرْنَيْنِ إِنَّ
يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ جَعَلْ لَكَ خَرَجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٣﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ
فَأَعِزَّنِي بِقُوَّةٍ أْجْعَلَ بَيْنَهُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٤﴾

ثُمَّ then أَنْبَأَ he followed سَبَبًا ﴿٩١﴾
when بَلَغَ he reached بَيْنَ the السَّيِّئَيْنِ two mountains وَجَدَ
found مِنْ دُونِهِمَا قَوْمًا before (near) them لَا a people يَكَادُونَ
who almost يَفْقَهُونَ understood قَوْلًا ﴿٩٢﴾ قَالُوا they said
O Dhul-Qarnain إِنَّ يَأْجُوجَ وَمَأْجُوجَ verily Gog and Magog
مُفْسِدُونَ are doing mischief فِي the الْأَرْضِ the land فَهَلْ shall جَعَلْ
pay (make) لَكَ to you خَرَجًا a tribute عَلَى the condition
أَنْ that تَجْعَلَ you make بَيْنَنَا وَبَيْنَهُمْ between us and (between) them
سَدًّا ﴿٩٣﴾ قَالَ a barrier مَا he said مَكَّنِّي what (in) has granted me

so help (is) better (than your tribute) my Lord خَيْرٌ it)
 I will make (erect) with strength (man-power) me
 a barrier رَمًّا and (between) them وَبَيْنَهُمْ between you

92. Then he followed (another) way, 93. Until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.

مَا تَوْفِي زُبَيْرِ الْحَدِيدِ حَقٌّ إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفُخُوا حَقٌّ إِذَا جَعَلَهُ نَارًا قَالَ مَا تَوْفِي أَفْرِغْ عَلَيْهِ قَطْرًا ﴿١٦﴾ فَمَا
 اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُمْ نَقْبًا ﴿١٧﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي
 حَقًّا ﴿١٨﴾

until (of) iron pieces (blocks) give me زُبَيْرِ until (of) iron pieces (blocks) give me
 the two between he levelled (the gap) when سَاوَى he levelled (the gap) when
 he made it when until blow he said cliffs قَالَ he said
 (iron) نَارًا fire قَالَ he said مَا تَوْفِي bring me أَفْرِغْ to pour عَلَيْهِ
 they could so not molten copper قَطْرًا ﴿١٦﴾ over it
 scale it وَمَا they could nor through it نَقْبًا ﴿١٧﴾ (that)
 my Lord from (is) a mercy رَحْمَةٌ this he said قَالَ dig
 He (of) my Lord Promise وَعْدُ comes جَاءَ but when إِذَا
 (of) Promise وَعْدُ and is وَكَانَ flat (levelled) دَكَّاءَ shall make it
 (is) true حَقًّا ﴿١٨﴾ my Lord

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jûj and Ma'jûj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

وَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَفُتِحَ فِي الصُّورِ لَجْمَهُمْ جَمْعًا ۝٩٩ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا ۝
 الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاوٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٠٠ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن
 دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا ۝١٠١

that Day يَوْمَئِذٍ some of them بَعْضُهُمْ and We shall leave وَرَكْنَا
 and will يَمُوجٌ others بَعْضٌ on فِي to surge like waves وَفُتِحَ فِي
 and We shall collect them لَجْمَهُمْ the Trumpet الصُّورِ be blown into
 on يَوْمَئِذٍ Hell جَهَنَّمَ and We shall present وَعَرَضْنَا all together ۝٩٩
 that Day لِّلْكَافِرِينَ to the disbelievers عَرَضًا ۝١٠٠ plain to view
 (to) those كَانَتْ أَعْيُنُهُمْ had been فِي whose eyes غَطَاوٍ
 and ذِكْرِي from عَن a covering وَكَانُوا My Reminder (the Quran)
 do يَسْتَطِيعُونَ not لَا who could (bear) سَمْعًا ۝١٠٠ to hear (it)
 they كَفَرُوا those who disbelieved أَن يَتَّخِذُوا that
 as protectors دُونِي besides Me My slaves عِبَادِي can take
 إِنَّا أَعْتَدْنَا verily أَوْلِيَاءَ Hell جَهَنَّمَ We have prepared
 as an entertainment لِّلْكَافِرِينَ ۝١٠١ disbelievers

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as *Auliya'* besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُم بِالْآَخِرِينَ أَعْمَلًا ۝١٠٢ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝١٠٣ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُخِشُوا فَلَا يُقِيمُونَ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ۝١٠٤

of the greatest قُلْ هَلْ نُنَبِّئُكُم We inform you بِالْآَخِرِينَ shall
 have been أَعْمَلًا ۝١٠٢ those الَّذِينَ in respect of deeds ضَلَّ
 worldly سَعْيُهُمْ wasted فِي whose efforts الْحَيَاةِ الدُّنْيَا وَهُمْ
 were acquiring يُحْسِنُونَ that they أَنَّهُمْ thought while they

good صُنْعًا ﴿١٠٣﴾ by their deeds أُولَئِكَ they (are) الَّذِينَ those who كَفَرُوا disbelieve بِآيَاتِ in the Signs/Verses رَبِّهِمْ (of) their Lord وَلَقَالِهِمْ their works أَعْمَالُهُمْ so are vain حُطَّتْ and the Meeting with Him فَلَا نُنْفِئُهُمْ so not نُفِئُ We shall assign لَهُمْ for them يَوْمَ the Day الْقِيَامَةِ (on) any weight وَزَنَّا ﴿١٠٤﴾ (of) Resurrection

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105. "They are those who deny the *Ayât* of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٦﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٧﴾

ذَٰلِكَ that جَزَاؤُهُمْ their recompense جَهَنَّمُ Hell بِمَا because كَفَرُوا they disbelieved وَاتَّخَذُوا and took آيَاتِي My Signs/Verses وَرُسُلِي and My Messengers هُزُوًا by way of mockery إِنَّ verily الَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous deeds كَانَتْ will be لَهُمْ for them جَنَّاتُ Gardens الْفِرْدَوْسِ (of) they shall dwell (forever) خَالِدِينَ for entertainment نُزُلًا Paradise فِيهَا therein لَا not يَبْغُونَ they will desire عَنْهَا therefrom حِوَلًا (for) removal

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* and My Messengers by way of jest and mockery. 107. "Verily, those who believe and do righteous deeds, shall have the Gardens of *Al-Firdaus* for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٨﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٠٩﴾

قُلْ say لَوْ if كَانَ were الْبَحْرُ the sea مِدَادًا ink لِّكَلِمَاتِ for the Words رَبِّي (of) my Lord لَنَفِدَ would be exhausted الْبَحْرُ the sea

قَبْلَ أَن (that) تَفْذَ would be exhausted كُنْتُ the Words رَبِّ (of) my Lord وَلَوْ even if بَيْنَاهُ We brought مَدَامَا like it (am) a man أَنَا I بَشَرٌ only إِنَّمَا say قُلْ for (its) aid your God إِلَهُكُمْ that إِنَّمَا to me إِلَيَّ it has been revealed you hopes for رَبِّهِ (is) God وَاحِدٌ One فَمَنْ so whoever كَانَ (was) يَرْجُوا that the Meeting (with) رَبِّهِ his Lord فَلْيَعْمَلْ let him do عَمَلًا deed صَلَاحًا righteous وَلَا and not بِشْرِكَ associate as a partner يَمَادُوا in anyone لَحْمًا (of) his Lord رَبِّهِ the worship

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilâh* is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ① ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدُكَ زَكَرِيَّا ② إِذْ نَادَى رَبَّهُ يَدَّاءَ خَفِيًّا ③ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ④ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَأْيِكَ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ⑤

كَهَيْعَصَ ① (of) the ذَكَرَ a mention Kaf-Ha-Ya-Ain-Sad رَبِّكَ Mercy (to) His slave عَبْدُكَ (of) your Lord رَبِّكَ he called out نَادَى when إِذْ Zakariyya يَدَّاءَ خَفِيًّا ③ a call قَالَ in secret رَبِّ he said رَبِّ O my Lord إِنِّي indeed I وَهَنَ the عَظْمُ have grown feeble مِنِّي of me وَاشْتَعَلَ head شَيْبًا grey (hair) وَلَمْ and not أَكُنْ O my Lord رَبِّ in my invocation to You بِدُعَائِكَ I have been my relatives شَقِيًّا ④ unblest وَإِنِّي I fear خِفْتُ and verily I وَكَانَتِ after me امْرَأَتِي my wife عَاقِرًا barren فَهَبْ so give لِي me مِن Yourself وَلِيًّا ⑤ an heir

Sûrat Maryam

(Mary) XIX

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Kâf-Hâ-Yâ-‘Âîn-Sâd*. 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah). **3.** When he called out his Lord (Allâh) a call in secret. **4.** He said: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! **5.** “And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

يَرْفَعِي وَبَرِّثَ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ بَازِغَرِيًّا إِنَّا نَنْشُرُكَ بِعِلْمِهِ أَسْمُهُ يَجْوَى لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ آمْرَاقِي عَلَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

the from **يَرِثُنِي** and inherit **وَرِثْتُ** He shall inherit me
and make him **يَعْقُوبُ** (of) Jacob (Ya'qub) family
إِنَّا O Zakariyya **رَضِيَاعًا** satisfied, pleased (my) Lord
of a son **نُبَشِّرُكَ** give you the glad tidings **بِغُلَامٍ** verily We
We have **لَمْ** not **يَحْمِلْ** Yahya (John) his name (will be)
he said **قَالَ** (that) name **سَمِعَا** before **مِنْ قَبْلُ** (for) him **لَمْ** given
رَبِّ my Lord **أَنْتَ** how **يَكُونُ** I can **لِي** a son **وَكَاثِبٌ**
I **أَمْرًا** my wife **عَاقِرًا** barren **وَقَدْ** and indeed **بَلَغْتُ**
قَالَ extreme **عِتِيًّا** old age (from) **أَلْكَبَرِ** have reached
He said **كَذَلِكَ** so **قَالَ** **رَبُّكَ** says (said) your Lord **هُوَ** it is **عَلَيَّ**
I have created you **وَقَدْ** easy **هَيِّنٌ** for Me
anything **سَنَاءً** you were **لَمْ** when not **مِنْ قَبْلُ** before

6. “Who shall inherit me, and inherit (also) the posterity of Ya‘qûb (Jacob). And make him, my Lord, one with whom You are Well-Pleased!” 7. (Allâh said) “O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him).” 8. He said: “My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.” 9. He said: “So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!”

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَتَّبِعُونَ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

قَالَ رَبِّ اجْعَلْ my Lord رَبِّ he (Zakariyya) said قَالَ a sign آيَةً for me that not أَلَّا your sign (is) آيَتُكَ He said قَالَ a sign آيَةً for me ثَلَاثَ unto mankind النَّاسَ you shall speak ثَلَاثَ for three nights سَوِيًّا ﴿١٠﴾ together فَخَرَجَ so he came out عَلَى (on) قَوْمِهِ his people مِنَ the praying place or private room الْمِحْرَابِ فَأَوْحَى then he told by signs إِلَيْهِمْ to أَن them سَبِّحُوا glorify (Allah) بُكْرَةً in the morning وَعَشِيًّا ﴿١١﴾ and in the afternoon (night) يَتَّبِعُونَ with الْكِتَابَ the Scripture خُذِ O Yahya (John) hold the Scripture أَلَّا the Scripture بِقُوَّةٍ the Scripture وَآتَيْنَاهُ strength and We gave him الْحُكْمَ wisdom صَبِيًّا ﴿١٢﴾ while a child

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrah* and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon. 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture." And We gave him wisdom while yet a child.

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْفَعُ ﴿١٥﴾ وَذَكَرَ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

وَحَنَانًا and compassion مِّنْ لَّدُنَّا Us وَزَكَاةً and (made him) زَكَاةً and he was تَقِيًّا ﴿١٣﴾ pure from sins وَكَانَ and he was تَقِيًّا ﴿١٣﴾ righteous وَبَرًّا dutiful and neither يَكُنْ he was جَبَّارًا arrogant عَصِيًّا ﴿١٤﴾ nor disobedient وَسَلَامٌ on عَلَيْهِ and peace be وَسَلَامٌ he dies يَمُوتُ and the day وَيَوْمَ he was born وَلِدَ him وَيَوْمَ and the day يُرْفَعُ he will be raised up حَيًّا ﴿١٥﴾ to life (again) وَذَكَرَ in the الْكِتَابِ (the Book (the Quran) مَرْيَمَ (the story of) Mary إِذِ she withdrew in seclusion انْتَبَذَتْ when

فَاتَّخَذَتْ facing east ﴿١٥﴾ شَرْقِيًّا to a place مَكَانًا her family أَهْلِهَا from
 so We فَأَرْسَلْنَا a screen حِجَابًا from them مِنْ دُونِهِمْ then she took
 and he appeared فَمَثَّلَ Our Spirit Jibreel رُوحَنَا to her إِلَيْهَا sent
 in all respects (sound) سَوِيًّا ﴿١٦﴾ as a man بَشَرًا before her لَهَا

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient. 15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen from them; then We sent to her Our *Ruh*, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنَّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْنٌ وَلَنَجْعَلَ لَكَ مِثْلَهُ وَلَنُتَبِّعَهُ لِّلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

قَالَتْ she said إِنَّي I أَعُوذُ verily seek refuge بِالرَّحْمَنِ the Most Gracious (Allah) مِنْكَ from you إِنْ if كُنْتُ you تَقِيًّا ﴿١٨﴾ قَالَ fear ﴿١٨﴾ قَالَ he said إِنَّمَا only أَنَا I am رَسُولُ a messenger (angel) رَبِّكِ from رَبِّكِ a messenger (angel) لَكِ that I give لِأَهَبَ your Lord زَكِيًّا ﴿١٩﴾ a son غُلَامًا to you ﴿١٩﴾ زَكِيًّا ﴿١٩﴾ a son غُلَامٌ I have لِي can يَكُونُ how أَنَّى she said قَالَتْ righteous وَلَمْ يَمَسِّنِي when not بَشَرٌ has touched me وَلَمْ أَكُ nor أَلَمْ I am بَغِيًّا ﴿٢٠﴾ UNCHASTE قَالَ he said كَذَٰلِكَ so (it will be) رَبُّكِ said ﴿٢٠﴾ رَبُّكِ said and that هُوَ your Lord عَلَىٰ that هَيْنٌ for Me وَلَنَجْعَلَ (is) easy لَكَ and that مِثْلَهُ and that وَلَنُتَبِّعَهُ and that لِّلنَّاسِ as a sign مِثْلَهُ We shall appoint him وَمِنَّا a mercy وَمِنَّا from Us وَكَانَ and it is أَمْرًا a matter مَّقْضِيًّا ﴿٢١﴾ decreed (by Allah)

18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So, your Lord said: 'That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.'"

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿١٦﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ بَلِّغْنِي مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿١٧﴾ فَأَنَادَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿١٨﴾ وَهَرَيَ إِلَيْكَ جِجْنِعُ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿١٩﴾

فَحَمَلَتْهُ and she withdrew فَانْتَبَذَتْ so she conceived him بِهِ and drove her فَأَجَاءَهَا far قَصِيًّا ﴿١٦﴾ (to) a place مَكَانًا with him (of) a date-palm النَّخْلَةِ trunk جَنْعِ to إِلَى the labour pains الْمَخَاضُ قَالَتْ she said بَلِّغْنِي مِنْ قَبْلِ Hَذَا before هَذَا I had died مِنْ would that وَكُنْتُ this and I had been نَسِيًّا مَنْسِيًّا ﴿١٧﴾ out of sight فَأَنَادَهَا from تَحْتِهَا below her أَلَّا so he (Jibreel) called unto her your رَبُّكِ has provided جَعَلَ indeed قَدْ grieve you تَحْزَنِي not and shake وَهَرَيَ a water stream سَرِيًّا ﴿١٨﴾ under you تَحْتَكِ Lord إِلَيْكَ towards you جِجْنِعُ the trunk النَّخْلَةِ (of) date-palm تُسْقِطُ (of) ripe رَطْبًا fresh date جَنِيًّا ﴿١٩﴾ upon you عَلَيْكَ will let fall

22. So she conceived him, and she withdrew with him to a far place. 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٠﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَبْرَأُ لَكُمْ قَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢١﴾ يَتَأَخَذُ هَرُونَ مَا كَانَ أَبُوكِ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٢﴾

فَكُلِي and drink وَاشْرَبِي and cool عَيْنًا (your) eyes قَرِّي so you eat فَمَّا if تَرِينِ you see مِنَ الْبَشَرِ human being أَحَدًا anyone فَقُولِي say you إِنِّي I نَذَرْتُ have vowed لِلرَّحْمَنِ the Most (for) unto the صَوْمًا a fast فَكَلِّمَ today I shall speak الْيَوْمَ so never فَلَنْ a fast فَكَلِّمَ him then she brought فَأَتَتْ (to) any human being إِنْسِيًّا ﴿٢٠﴾ قَوْمَهَا her people تَحْمِلُهُ (to) قَالُوا they said يَبْرَأُ carrying him فَرِيًّا ﴿٢١﴾ شَيْئًا a thing يَتَأَخَذُ you have brought جِئْتِ indeed لَكُمْ O Maryam وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٢﴾

was كَانَ not مَا (of) Aaron هَارُونَ O sister يَا أُخْتُ mighty ﴿٢٧﴾
 أَبُوكَ your father أَمْرًا a man سَوُو (of) evil وَمَا nor كَانَتْ was أُمِّكَ
 an unchaste woman بَغِيًّا ﴿٢٨﴾ your mother

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" 27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَإَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٧﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٢٨﴾
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٢٩﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
 شَقِيًّا ﴿٣٠﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣١﴾

how كَيْفَ they said قَالُوا to him إِلَيْهِ then she pointed فَأَشَارَتْ
 the cradle الْمَهْدِ in فِي is كَانَ one who مَنْ we can talk to نُكَلِّمُ
 صَبِيًّا ﴿٢٧﴾ a child قَالَ He (Iesa) said إِنِّي I am عَبْدُ verily a slave اَللّٰهُ
 and جَعَلَنِي the Scripture الْكِتَابَ He gave me ءَاتَنِي (of) Allah
 and He has made me وَجَعَلَنِي a Prophet نَبِيًّا ﴿٢٨﴾ made me
 and enjoined on me وَأَوْصَانِي I be كُنْتُ wheresoever أَيْنَ مَا blessed
 بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٢٩﴾ as long as I am and Zakat
 وَبَرًّا بِوَالِدَتِي and dutiful and not يَجْعَلْنِي alive
 جَبَّارًا made me شَقِيًّا ﴿٣٠﴾ unblest وَالسَّلَامُ and peace be
 عَلَيَّ and the day يَوْمَ I was born وُلِدْتُ the day upon me
 أَمُوتُ and the day وَيَوْمَ die أُبْعَثُ alive حَيًّا ﴿٣١﴾

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât*, and *Zakât*, as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

they shall **يُرْجَعُونَ** (is) on it **عَلَيْهَا** whatsoever
 the Book **الْكِتَابِ** in **فِي** and mention **وَأَذْكُرْ** be returned
 Prophet **نَبِيًّا** a truthful **صِدِّيقًا** was **كَانَ** verily he **إِنَّمَا** Abraham

38. How clearly will they see and hear, the Day when they will appear before Us! But the *Zalimûn* today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book *Ibrâhîm* (Abraham). Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لِأَبِي يَتَابَت لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا **١١** يَتَابَت إِلَيَّ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا **١٢** يَتَابَت لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا **١٣** يَتَابَت إِلَيَّ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا **١٤**

why **لِمَ** O my father **يَتَابَت** to his father **لِأَبِي** he said **قَالَ** when **إِذْ**
تَعْبُدُ nor **وَلَا** hears **يَسْمَعُ** not **لَا** that which **مَا** you worship
 anything **شَيْئًا** (from) you **عَنْكَ** can avail **يُغْنِي** and not **وَلَا** sees
يَتَابَت O my father **إِلَيَّ** I **قَدْ** surely **جَاءَنِي** come to me **مِنْ** of
 come to you **يَأْتِيكَ** not **لَمْ** that which **مَا** the knowledge **الْعِلْمِ**
 (to) Path **صِرَاطًا** I will guide you **أَهْدِكَ** so follow me **فَاتَّبِعْنِي**
 you worship **تَعْبُدِ** not **لَا** O my father **يَتَابَت** the Straight **سَوِيًّا**
 (to) **الشَّيْطَانِ** Satan **إِنَّ** verily **الشَّيْطَانَ** Satan **كَانَ** has been **لِلرَّحْمَنِ** (to)
 O my father **يَتَابَت** rebel **عَصِيًّا** against the Most Gracious
 a **عَذَابٌ** should touch you **يَمَسَّكَ** lest **أَنْ** fear **أَخَافُ** verily I
 so that you **تَكُونَ** the Most Gracious **الرَّحْمَنِ** from **مِنْ** torment
 a companion **وَلِيًّا** of Satan **الشَّيْطَانِ** become

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. 44. "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh). 45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan)."

قَالَ أَرَأَيْبُ أَنْتَ عَنْ إِلَهِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿١٦﴾ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَاقِيًّا ﴿١٨﴾

قَالَ أَرَأَيْبُ he said أَنْتَ you do reject عَنْ (from) my gods إِلَهِي (from) O Abraham يَا إِبْرَاهِيمُ لَئِنْ if لَمْ not تَنْتَهِ you stop this لَأَرْجُمَنَّكَ indeed I will stone you وَأَهْجُرَنِي I will stone you مَلِيًّا so get away from me ﴿١٦﴾ قَالَ (Abraham) said سَلَامٌ peace be عَلَيْكَ on you سَأَسْتَغْفِرُ I will ask forgiveness رَبِّي for you لَكَ will ask forgiveness (of) my Lord إِنَّهُ verily He is كَانَ is بِِي unto me حَفِيًّا Ever Most Gracious ﴿١٧﴾ وَأَعْتَزِلُكُمْ and I shall turn away from you وَمَا what تَدْعُونَ and I shall call on رَبِّي and I shall call on دَعَا Allah besides مِنْ دُونِ invoke (in my دُعَاءِ shall be) my Lord عَسَىٰ maybe أَلَا I not أَكُونَ unblest شَاقِيًّا my Lord رَبِّي invocation) in calling

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." 47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿١٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٢٠﴾ وَادَّكَّرَ فِي الْكِتَابِ مُوسَىٰ إِنَّهُمْ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٢١﴾ وَنَذَرْنَاهُ مِنَ الْجَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ يَحْيَىٰ ﴿٢٢﴾

فَلَمَّا أَعْتَرَهُمْ so when وَمَا he turned away from them and what يَعْبُدُونَ they worship مِنْ دُونِ besides اللَّهُ Allah وَهَبْنَا We granted لَهُ (to) him إِسْحَاقَ Isaac وَيَعْقُوبَ and Jacob وَكُلًّا and each one (of them) جَعَلْنَا We made نَبِيًّا a Prophet ﴿١٩﴾ وَوَهَبْنَا and We gave لَهُمْ (to) them مِنْ (from) رَحْمَتِنَا Our Mercy وَجَعَلْنَا and We made لَهُمْ (for) them لِسَانَ tongues صِدْقٍ truth عَلِيمًا ﴿٢٠﴾ وَادَّكَّرَ honour in the Book (the Quran) الْكِتَابِ and mention فِي and

مُوسَىٰ Moses إِنَّهُ verily he كَانَ was مُخْلَصًا chosen وَكَانَ and he was
رَسُولًا a Messenger نَبِيًّا ﴿٥١﴾ a Prophet وَنَدَيْنَاهُ and We called him
وَقَرَّبْنَاهُ the right (of) the Mount الطُّورِ side جَانِبِ from
لِقَائِهِ We made him draw near ﴿٥٢﴾ for whispering (for a talk)

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy, and We granted them honour on the tongues. 51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ
يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ وَادْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَوَهَبْنَا and We bestowed لَهُ on him (for) مِنْ (from) out of رَحْمَتِنَا
أَخَاهُ Our Mercy هَارُونَ his brother نَبِيًّا Aaron ﴿٥٣﴾ وَادْكُرْ a Prophet
إِبْرَاهِيمَ the Book (the Qur'an) الْكِتَابِ in and mention
وَكَانَ verily he كَانَ was صَادِقَ true الْوَعْدِ (in) promise
رَسُولًا a Messenger نَبِيًّا ﴿٥٤﴾ وَكَانَ a Prophet
وَأَمَرَ أَهْلَهُ (on) his family بِالصَّلَاةِ the prayer وَالزَّكَاةِ and Zakat
وَكَانَ and was عِنْدَ with رَبِّهِ his Lord مَرْضِيًّا ﴿٥٥﴾ وَادْكُرْ pleasing
إِدْرِيْسَ the Book الْكِتَابِ in mention
وَكَانَ verily he كَانَ was صِدِّيقًا truthful نَبِيًّا ﴿٥٦﴾ a Prophet

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book Ismâ'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people As-Salât and the Zakât, and his Lord was pleased with him. 56. And mention in the Book Idrîs. Verily, he was a man of truth, (and) a Prophet.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ
وَأِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجِبَيْنَا إِذَا ثَلَاثِينَ عَلَيْهِمْ مَا يَشَاءُ الرَّحْمَنُ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَكَانَ مِنْهُمْ

وَرَفَعْنَاهُ **high** عَلَيْنَا ﴿٥٧﴾ (to) a place مَكَانًا and We raised him رَفَعْنَاهُ those الَّذِينَ who أَنْعَمَ اللَّهُ bestowd عَلَيْهِم unto them يَنْ (of) offspring مَادَمَ from مِنْ the Prophets الَّذِينَ from among We carried (in the ship) حَمَلْنَا and (of) those whom وَمَنْ Adam (of) Abraham إِبْرَاهِيمَ offspring ذُرِّيَّةَ and of نُوْحَ Noah وَمِنْ and from among those whom هَدَيْنَا and from among those whom وَمَنْ and Israel بَنِي guided وَلِجَنَّتَيْنَا chose إِنْآ when تُنزِلُنَّ were recited عَلَيْهِمْ unto them مَائِتُ Verses الرَّحْمَنِ (of) the Most Gracious (Allah) خَرُّوا (of) they and weeping وَكَبَّكَاءُ ﴿٥٨﴾ prostrating سَجَّدًا fell down

57. And We raised him to a high station. 58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

﴿٥٩﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٦٠﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦١﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعْدُ مَا يُبَدَأُ ﴿٦٢﴾

﴿٥٩﴾ خَلَفَ then succeeded مِنْ بَعْدِهِمْ (after) them خَلْفٌ a posterity أَضَاعُوا who gave up الصَّلَاةَ the prayer وَاتَّبَعُوا and followed الشَّهْوَاتِ lusts فَسَوْفَ so يَلْقَوْنَ they will meet غِيًّا ﴿٦٠﴾ (error) إِلَّا مَنْ تَابَ those who repented وَآمَنَ and believed وَعَمِلَ and worked صَالِحًا righteousness فَأُولَٰئِكَ such يَدْخُلُونَ will enter الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ they will be wronged شَيْئًا ﴿٦١﴾ in جَنَّاتٍ which وَعَدَ (of) Eden عَدْنٍ gardens الَّتِي (to) His slaves عِبَادَهُ the Most Gracious الرَّحْمَنُ promised to be مَائِتًا His Promise ﴿٦٢﴾ is كَانُ verily He إِنَّهُ the Unseen fulfilled

59. Then, there has succeeded them a posterity who have given up As-Salât (the prayers) and have followed lusts. So they will be thrown in Hell. 60. Except those who repent and believe, and work righteousness. Such will enter Paradise and

they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا ﴿٦١﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ﴿٦٢﴾
وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُمْ مَا يَشَاءُونَ أَمْرُنَا وَمَا حَفِظْنَاهُ وَمَا بَيْنَ يَدَيْهِ لَمْ يَكُنْ لَكَ دُونُكَ نسيًا ﴿٦٣﴾ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًا ﴿٦٤﴾

لَا not يَسْمَعُونَ they shall hear فِيهَا therein لَغْوًا vain talk إِلَّا but
سَلَامًا salutation/peace وَلَهُمْ and they will have رِزْقُهُمْ their
وَعَشِيًا morning بُكْرَةً therein سَمِيًا and
تِلْكَ afternoon/evening الْجَنَّةُ such is الَّتِي which نُورِثُ Paradise
مِنْ We shall give as an inheritance عِبَادِنَا to Our slaves
تَقِيًا have been تَقِيًا those who
وَمَا not and we نَنْزِلُ (of) your رَبِّكَ by the Command
إِلَّا (angels) descend بِأَمْرِ except
لَهُ Lord (belongs) to Him مَا what (is) بَيْنَ يَدَيْهِ before us
وَمَا behind us حَفِظْنَاهُ and what (is) وَمَا and what (is)
نَسِيًا forgetful رَبُّ your Lord رَبُّكَ is
وَمَا those and not كَانَ and رَبُّكَ your Lord
رَبُّ Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth
وَمَا and
يَبْتَغِيهَا what (is) between them فَاعْبُدْهُ so worship Him
لِعِبَادَتِهِ patient in His worship هَلْ do تَعْلَمُ you know
لَهُ for Him
سَمِيًا any similar or co-equal

62. They shall not hear therein (in Paradise) any *Laghw*, but only *Salâm*. And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn*. 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — 65. Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجَ حَيًّا ﴿٦٥﴾ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتُهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٦﴾
فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَنْحَضِرَنَّهُمْ هَوْلَ جَهَنَّمَ جِثِيًا ﴿٦٧﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظَرُكَ عَلَى

الرَّحْمَنِ عَيْنًا ﴿٦٦﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلًا ﴿٦٧﴾

وَيَقُولُ shall I am dead مَآءٌ when أَمَّا man الْإِنْسَنُ and says أُنْخَرُجُ I be raised up حَيًّا ﴿٦٦﴾ alive أَوَّلًا does not يَذْكُرُ remember while وَلَمْ before مِن قَبْلُ We created him خَلَقْنَاهُ that أَمَّا man الْإِنْسَنُ he was بِكَ not شَيْئًا ﴿٦٧﴾ anything قَوْلِكَ so by your Lord لَنَحْضُرَنَّهُمْ so by your Lord and the devils وَالشَّيَاطِينُ surely We shall gather them together Hell جَهَنَّمَ round حَوْلَ indeed We shall bring them then لَنَحْضُرَنَّهُمْ then on knees ﴿٦٨﴾ ثُمَّ then لَنَنْزِعَهُنَّ indeed We shall drag out from كُلِّ every شِيعَةٍ sect أَيُّهُنَّ as to which of them أَشَدُّ (was) worst عَلَى against الرَّحْمَنِ (Allah) عَيْنًا ﴿٦٩﴾ the Most Gracious (Allah) obstinate/rebellion ثُمَّ then لَنَحْنُ أَعْلَمُ verily We know best بِالَّذِينَ those who أُولَىٰ (they) (are) most worthy فِيهَا therein صِلًا ﴿٧٠﴾ (of) being burnt

66. And man says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtîn*, then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

وَلَن يَمُنَّكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا ﴿٧٢﴾ وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَآخَسُنْ نَدِيًّا ﴿٧٣﴾ وَكَرَّاهِلُكُمَا قَبْلَهُمْ مِن قُرْبٍ هُمْ أَحْسَنُ أَتْنَا وَرَدَّيَا ﴿٧٤﴾

وَلَن يَمُنَّكُمْ إِلَّا (one) of you مِنْكُمْ and (there is) not وَارِدُهَا but (this) is عَلَىٰ (this) is over it حَتْمًا your Lord رَبِّكَ with (on) نُنْجِي then ثُمَّ a decree مَقْضِيًّا ﴿٧١﴾ accomplished the الظَّالِمِينَ and We shall leave وَنَذَرُ feared اتَّقَوْا those who are and when وَإِذَا kneeling ﴿٧٢﴾ therein فِيهَا wrong-doers (said) clear بَيِّنَاتٍ Our Verses ءَايَاتُنَا (on) to them عَلَيْهِمْ recited

say الَّذِينَ those who كَفَرُوا disbelieved الَّذِينَ to those who آمَنُوا (is) best خَيْرَ (of) the two groups الْفَرِيقَيْنِ which أُتِيَ believed أَمْثَلًا and how many وَكَوْ place ﴿٧١﴾ and better وَأَحْسَنُ in position قَبْلَهُمْ We destroyed قَبْلَهُمْ (from) قَرْنٍ a generation هُمْ and outward وَرَبَّكَ ﴿٧٢﴾ in goods أَتَيْنَا (were) better أَحْسَنُ who appearance

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in (point of) position and as regards station." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧١﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٢﴾

قُلْ say you مَنْ whoever كَانَ is فِي in الضَّلَالَةِ the error فَلْيَمْدُدْ the Most الرَّحْمَنُ to him لَهُ then surely will extend مَدًّا Gracious حَتَّىٰ an extension إِذَا until رَأَوْا when they see مَا they see يُوعَدُونَ that which إِمَّا they were promised الْعَذَابَ either السَّاعَةَ or the Hour فَسَيَعْلَمُونَ the Hour then they will know مَنْ then they will know هُوَ who (he) is شَرٌّ worst مَّكَانًا in position وَأَضْعَفُ and weaker جُندًا ﴿٧١﴾ in forces وَيَزِيدُ and increases اللَّهُ Allah الَّذِينَ those who اهْتَدَوْا were guided هُدًى in guidance وَالْبَاقِيَتُ and the everlasting الصَّالِحَتُ the righteous deeds خَيْرٌ the right (are) better عِنْدَ with رَبِّكَ your Lord ثَوَابًا for reward وَخَيْرٌ مَّرَدًّا ﴿٧٢﴾ and better for resort

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. 76. And Allâh increases in guidance those who walk

aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَا لَا وِلْدَانًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكُنُّبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

أَفَرَأَيْتَ الَّذِي have you seen him who كَفَرَ disbelieved in آيَاتِنَا Our Signs وَقَالَ and said لَأُوتِيَنَّكَ indeed I will be given مَا wealth the غَيْبَ the Unseen has he known أَطَّلَعَ and children ﴿٧٧﴾ or أَخَذَ the Most Gracious has he taken عِنْدَ with/from الرَّحْمَنِ the Most Gracious عَهْدًا (Allah) a covenant ﴿٧٨﴾ كَلَّا nay We shall record سَنَكُنُّبُ مَا We shall increase what يَقُولُ he says وَنَمُدُّ and We shall increase his torment الْعَذَابِ (from) مَدًّا (increase) ﴿٧٩﴾ وَنَرِثُهُ and We shall inherit from him ﴿٨٠﴾ وَيَأْتِينَا he says (talks) يَقُولُ all that مَا inherit from him فَرْدًا shall come to Us alone ﴿٨٠﴾

77. Have you seen him who disbelieved in Our *Ayât* and said: "I shall certainly be given wealth and children." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious? 79. Nay, We shall record what he says, and We shall increase his torment; 80. And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيُكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ نَرَأِنَا أَنرسلنا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ تَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَسَوْفَ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

وَأَخَذُوا and they have taken مِنْ دُونِ besides اللَّهِ Allah إِلَهَةً gods لِيُكُونُوا that they might be لَهُمْ عِزًّا ﴿٨١﴾ honour كَلَّا nay سَيَكْفُرُونَ but they will deny بِعِبَادَتِهِمْ their worship of them وَيَكُونُونَ opponents ضِدًّا ﴿٨٢﴾ against them أَلَمْ نَرَأِنَا that We أَرْسَلْنَا you see تَر do not عَلَى الْكَافِرِينَ (on) against تَؤْزُهُم the disbelievers أَزًّا ﴿٨٣﴾ to do evil فَلَا so not تَعْجَلْ you make haste عَلَيْهِمْ to them عَذَابًا ﴿٨٤﴾ We count out نَعُدُّ only against them وَرْدًا ﴿٨٥﴾

the **الْمُتَّقِينَ** We shall gather **نَحْشُرُ** the Day **يَوْمَ** a number/counting like a **وَلَدًا** the Most Gracious **الرَّحْمَنُ** unto **إِلَى** pious persons to **إِلَى** the criminals **الْمُجْرِمِينَ** and We shall drive **وَسَوْفُ** delegation **جَهَنَّمَ** Hell **وَذَا** in a thirsty state

81. And they have taken *âlihah* (gods) besides Allâh, that they might give them honour, power and glory. 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. 83. See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number. 85. The Day We shall gather the *Muttaqûn* unto the Most Gracious (Allâh), like a delegation. 86. And We shall drive the *Mujrimûn*, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٥﴾ وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٦﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٧﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٨٨﴾ أَنْ دَعَوْا الرَّحْمَنَ وَلَدًا ﴿٨٩﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٠﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا ﴿٩١﴾

لَا يَمْلِكُونَ not they shall own الشَّفْعَةَ intercession إِلَّا but مِنْ the Most الرَّحْمَنِ with/from عِنْدَ have taken أَخَذَ those who has عَهْدًا Gracious وَقَالُوا a covenant ﴿٨٥﴾ and they (said) say أَخَذَ the Most Gracious الرَّحْمَنُ taken لَقَدْ a son ﴿٨٦﴾ جِئْتُمْ indeed وَلَدًا the Most Gracious ﴿٨٧﴾ almost تَكَادُ terrible ﴿٨٨﴾ a thing شَيْئًا you have brought forth and is السَّمَوَاتُ the heavens يَنْفَطَرْنَ are torn مِنْهُ whereby وَتَنْشَقُّ the mountains تَخِرُّ and fall الْجِبَالُ the earth split asunder to the Most الرَّحْمَنِ they ascribe دَعَوْا that أَنْ in ruins ﴿٨٩﴾ for the الرَّحْمَنِ it is suitable يَنْبَغِي but not وَمَا a son ﴿٩٠﴾ Gracious He should take يَتَّخِذُ that أَنْ the Most Gracious the heavens السَّمَوَاتِ in who are كُلُّ (is) not وَالْأَرْضِ and the earth إِلَّا but آتَى the Most الرَّحْمَنِ comes (unto) عَبْدًا Gracious (Allah) as a slave ﴿٩١﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). 88. And they say: "The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has

begotten daughters.” 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son to the Most Gracious (Allâh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ﴿١٠﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿١١﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿١٢﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لَّدَا ﴿١٣﴾ وَكَم أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ يُحْشِ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿١٤﴾

and counted وَعَدَهُمْ He has comprehended them أَنْصَبَ indeed لَقَدْ them
عَدًّا ١٥ a full counting وَكُلُّهُمْ and everyone of them
فَرَدًّا ١٦ (of) Resurrection الْقِيَمَةِ on the Day يَوْمَ will come to Him
and believed وَعَمِلُوا those who الَّذِينَ verily إِنَّ alone
for مُمَّ will bestow سَيَجْعَلُ righteous deeds أَعْمَلُوا worked
We أَرْحَمُهُمُ the Most Gracious وَنَا ١٧ love فَإِنَّمَا only بِسَرِّهِ
on your tongue يَسِّرْنَاكَ have made easy this (the Quran)
(to) the pious الْمُتَّقِينَ with it بِهِ that you may give glad tidings
most لَكُمُ ١٨ people قَوْمًا with it بِهِ and you warn وَتُنذِرُ persons
We have destroyed أَهْلَكْنَا and how many وَكَمْ quarrelsome
you find تَجِدُ can هَلْ a generation قَرْنٍ (from) مِنْ before them
of لَهُمْ you hear تَسْمَعُ or أَوْ one أَحَدٍ (from) any مِنْ of them مِنْهُمْ
a whisper وَكُرًّا ١٩ them

94. Verily, He knows each one of them, and has counted them a full counting. **95.** And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). **96.** Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). **97.** So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn*, and warn with it the *Ludd* (most quarrelsome) people. **98.** And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

to Him ﷻ He هُوَ but إِلَّا god إِلَه (there is) no ﷻ Allah ﷻ
 come أَنْتَ and has وَهَل Best ﷻ (are) the Names الْأَسْمَاءُ
 to you حَدِيثُ story مُوسَى ﷻ (of) Moses إِذْ when رَأَى he saw نَارًا
 verily I إِنِّي you wait أَمْكُتُوا to his family لِأَهْلِهِ he said فَقَالَ a fire
 bring you عَلَيْكُمْ perhaps I can أَلَمَیْ a fire نَارًا have seen مَاَنْتُ
 at عَلَى I find أَحَدُ or أَوْ some burning brand مِنْهَا therefrom بِقَبَسٍ
 the fire النَّارِ هُدًى ﷻ guidance فَلَمَّا when أَتَاهَا he came to it تَوَدَّى
 I (am) أَنَا verily إِنِّي O Moses ﷻ he was called (by name)
 verily you إِنَّكَ your shoes نَعْلَيْكَ so take off فَانْخَلْعْ your Lord رَبِّكَ
 Tuwa طُوًى ﷻ the sacred الْوَادِي in the valley بِالْوَادِ are

8. Allâh! *Lâ ilâh illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mûsâ (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﷻ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﷻ إِنَّ السَّاعَةَ
 ءَآيَةُ أَكَادُ أَخْفِيهَا لِتَجْزَى كُلَّ نَفْسٍ بِمَا تَسْعَى ﷻ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﷻ وَمَا
 تِلْكَ بِسَمِيِّكَ يَمْوَسَى ﷻ

وَأَنَا and I have اخْتَرْتُكَ chosen you فَاسْتَمِعْ so listen لِمَا to that
 ﷻ يُوحَى which is revealed (to you) إِنِّي verily أَنَا I (am) ﷻ Allah ﷻ
 so worship فاعْبُدْنِي I أَنَا but إِلَّا god إِلَه (there is) no ﷻ Allah ﷻ
 for My ﷻ the prayer الصَّلَاةَ and perform وَأَقِمِ Me
 Remembrance إِنَّ the Hour السَّاعَةَ ءَآيَةُ is coming أَكَادُ
 almost أَخْفِيهَا I hide it لِتَجْزَى that may be rewarded كُلَّ every نَفْسٍ
 soul بِمَا thereafter not فَلَا it strives ﷻ for that which سَعَى
 يَصُدُّكَ let divert you عَنْهَا from it مَنْ one who لَا not يُؤْمِنُ
 believes بِهَا in it وَاتَّبَعَ and follows هَوَاهُ his own lusts
 فَتَرْدَى ﷻ lest you perish وَمَا and what is تِلْكَ that بِسَمِيِّكَ in
 O Moses ﷻ your right hand

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allâh! *Lâ ilâha illa Ana*, so worship Me, and perform *As-Salât* for My remembrance. 15. "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mûsâ (Moses)?"

قَالَ هِيَ عَصَايَ أَنُوكِّئُ عَلَيْهَا وَأَهشُّ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَنَازِبُ أُخْرَى ﴿١٣﴾ قَالَ أَلْقِهَا يَمْوُتِ ﴿١٤﴾ فَالْقَنَاقِطُ إِذَا هِيَ حَبَّةٌ تَسْعَى ﴿١٥﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿١٦﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿١٧﴾

قَالَ he said هِيَ this عَصَايَ (is) my stick أَنُوكِّئُ I lean عَلَيْهَا on it وَأَهشُّ on it بِهَا and beat down branches عَلَى with it (on) غَنَمِي for my sheep وَلِي and for me فِيهَا in it مَنَازِبُ (are) uses أُخْرَى other ﴿١٣﴾ قَالَ He (Allah) said أَلْقِهَا cast it down يَمْوُتِ ﴿١٤﴾ فَالْقَنَاقِطُ O Moses it was and behold إِذَا so he cast it down حَبَّةٌ it was quickly ﴿١٥﴾ قَالَ He (Allah) said خُذْهَا grasp it and fear not ﴿١٦﴾ سَنُعِيدُهَا We shall return it to its former state سِيرَتَهَا its former state الْأُولَى ﴿١٦﴾ وَاضْمُمْ and press يَدَكَ your hand إِلَى to جَنَاحِكَ your side تَخْرُجَ it will come forth بَيْضَاءَ white مِنْ غَيْرِ without any آيَةً as sign أُخْرَى ﴿١٧﴾ another

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allâh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, —

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿١٨﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٩﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٠﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢١﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٢﴾ يَفْقَهُوا قَوْلِي ﴿٢٣﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٤﴾ هَٰزُونَ أَهْلِي ﴿٢٥﴾ أَشَدُّ بِذِي آزَرِي ﴿٢٦﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٢٧﴾ كَيْ تَسْبَحَكَ كَثِيرًا ﴿٢٨﴾

لِنُرِيكَ Our Signs آيَاتِنَا (some) of that We show you مِنْ Greatest أَذْهَبَ to إِلَىٰ Pharaoh فِرْعَوْنَ إِنَّهُ verily he طَغَىٰ ﴿١٩﴾

وَنَذَرُكَ You and we remember You كَثِيرًا ﴿٢١﴾ much إِنَّكَ verily You كُنْتَ
 بَصِيرًا ﴿٢٢﴾ of us يَا (You) are Well-Seer قَالَ He (Allah) said قَدْ
 أَوْفَيْتَ indeed أَوْفَيْتَ your request سَأَلَكَ you are granted O Moses يَسْأَلُكَ ﴿٢٣﴾
 وَلَقَدْ and indeed مَنَّا We conferred a favour عَلَيْكَ on you مَرَّةً
 أُخْرَىٰ ﴿٢٤﴾ another إِذْ when أَوْفَيْنَا We inspired إِلَيْكَ (to) أَمَّا
 مَا your mother يُوْحِي ﴿٢٥﴾ that which أَنْ is inspired أَنَّا that أَتَيْنَاهُ
 into الْكَتَابِ a box فَاتَيْنَاهُ and you float it فِي into أَلَيْمٍ
 then shall cast it up أَلَيْمٍ the river بِالسَّاحِلِ on the bank
 عَدُوٌّ an enemy لِي of Mine وَعَدُوٌّ and enemy يَأْخُذُهُ shall take him
 of his وَالْقَيْتُ and I endured عَلَيْكَ and I endured عِنْدَ (with) love مَعِي
 from Me وَلِنُصْغَ and that you may be brought up عَلَى (on) under
 My Eye عَيْنِي ﴿٢٦﴾

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)! 37. "And indeed We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "Saying: 'Put him into the *Tabûl* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَفَلَّاتُ نَفْسًا فَجَعَيْنَاكَ مِنَ الْقَرَمِ ۖ وَفَتَنَّاكَ فُتُونًا ۚ فَلَمِنَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْؤُمُونَ ﴿١١﴾ وَأَصْطَنَعْنَاكَ لِنَفْسِي ﴿١٢﴾ أَذْهَبَ أَنتَ وَلَوْكَ يَتَايَعِي وَلَا نَبَأَ فِي ذِكْرِي ﴿١٣﴾

shall then said فَقُولُ your sister أُخْتُكَ went when إِذْ
who will nurse him يَكْفُلُهُ one مَن (on) عَلَىٰ I show you أَدُلُّكُمْ
فَرَجَعْنَاكَ to أُمِّكَ so We restored you كَيْ that تَقَرَّ
and تَحْزَنَ her eye might be cooled وَلَا
and not غَمًّا grief وَقَلَّتْ
grieve وَقَلَّتْ and not غَمًّا grief
but We saved you فَجَعَيْنَاكَ a man نَفْسًا you did kill
from مَن but We saved you فَجَعَيْنَاكَ a man نَفْسًا you did kill
then you فَلَمِنَ with a trial فُتُونًا and We tried you وَفَتَنَّاكَ
distress فَلَمِنَ with a trial فُتُونًا and We tried you وَفَتَنَّاكَ
stayed سِنِينَ years فِي (in) أَهْلِ people مَدْيَنَ (of)
ثُمَّ then جِئْتَ you came عَلَىٰ according to قَدَرٍ fixed term يَمْؤُمُونَ ﴿١١﴾
for Myself لِنَفْسِي ﴿١٢﴾ and I have chosen you وَأَصْطَنَعْنَاكَ
O Moses وَأَصْطَنَعْنَاكَ and I have chosen you وَأَصْطَنَعْنَاكَ
أَذْهَبَ أَنتَ go you وَلَوْكَ and your brother يَتَايَعِي with My Signs وَلَا
and not نَبَأَ in ذِكْرِي ﴿١٣﴾ My
Remembrance

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My Ayât, and do not, you both, slacken and become weak in My remembrance.

أَذْهَبًا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لِّئِنَّا عَلَّمَهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَ رَبِّنَا إِنَّا نَخَافُ أَنْ يُقْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَنبَأَهُ قَوْلَا إِنَّا رُسُلُكَ فَآرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

أَذْهَبًا go both إِلَىٰ to فِرْعَوْنَ Pharaoh إِنَّهُ verily he طَغَىٰ ﴿٤٣﴾ has soft قَوْلًا to him لَهُ and speak both فَقُولَا transgressed لَعَلَّهُ perhaps he يَتَذَكَّرُ or أَوْ he may accept admonition يَخْشَىٰ ﴿٤٤﴾ fear قَالَ رَبِّنَا they said our Lord إِنَّا verily we نَخَافُ fear أَنْ lest he يُقْرِطَ he should hasten to punish عَلَيْنَا or أَوْ on us يَطْغَىٰ ﴿٤٥﴾ lest he should transgress قَالَ He (Allah) said لَا not تَخَافَا you fear إِنِّي and see أَرَىٰ I hear أَسْمَعُ with you both مَعَكُمَا verily I (am) فَأَنبَأَهُ so go you both to him قَوْلَا and say إِنَّا verily we رُسُلًا with us (are) Messengers رَبِّكَ (of) your Lord فَآرْسِلْ so send مَعَنَا so you punish تَعَذِّبْهُمْ and not وَلَا (of) Israel إِسْرَءِيلَ Children بَنِي them قَدْ indeed جِئْنَاكَ we came to you بِبَيِّنَاتٍ with a Sign مِنْ from رَبِّكَ your Lord وَالسَّلَامُ (will be) peace and عَلَى upon him مَنْ who اتَّبَعَ followed الْهُدَىٰ ﴿٤٧﴾ the guidance

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." 45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress." 46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَنْ رَبُّكُمَا يُمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٥٢﴾

إِنَّا truly قَدْ indeed أُوحِيَ it has been revealed إِلَيْنَا to us أَنَّ that denied الْعَذَابَ the torment عَلَى upon مَنْ (is) him who كَذَّبَ then who تَوَلَّىٰ ﴿٤٨﴾ He (Pharaoh) said قَالَ and turned away فَمَنْ ﴿٥١﴾

he (Moses) said قَالَ O Moses ﴿٤٨﴾ (is) Lord of you two رَبُّكُمَا
 thing each شَيْءٍ gave أَعْطَى (is) He Who الَّذِي our Lord رَبَّنَا
 He قَالَ guided it aright هَدَى ﴿٤٩﴾ then ثُمَّ its form and nature خَلَقَهُ
 (of) the الْقُرُونِ (is) the state بَالٌ then what فَمَا (Pharaoh) said
 that عَلِمَهَا he (Moses) said قَالَ of the old الْأُولَى ﴿٥٠﴾ generations
 a Record كِتَابٍ in فِي my Lord رَبِّي (is) with عِنْدَ knowledge
 He يَنْسَى ﴿٥١﴾ nor وَلَا my Lord رَبِّي errs يَضِلُّ neither Book لَا
 forgets

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'. 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" 50 said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. said: "What about the generations of old?" 52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٤٨﴾
 كَلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿٤٩﴾ ﴿٥٠﴾ مِنَّا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً
 أُخْرَى ﴿٥١﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَإِنِّي ﴿٥٢﴾

as a مَهْدًا the earth الْأَرْضَ for you لَكُمْ made جَعَلَ He Who الَّذِي
 roads/ways سُبُلًا therein فِيهَا for you لَكُمْ and opened وَسَلَكَ bed
 وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً the sky السَّمَاءُ from and sent down وَأَنْزَلَ
 فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ of kinds أَزْوَاجًا with it and We brought forth
 شَتَّى ﴿٤٨﴾ vegetation شَتَّى ﴿٤٨﴾ and pasture وَارْعَوْا you eat كَلُوا various ﴿٤٩﴾
 (are) indeed signs لَآيَاتٍ this ذَلِكَ in فِي verily إِنَّ your cattle
 of it/thereof وَمِنْهَا (of) understanding النُّهَى ﴿٥٠﴾ for the men لَآيَاتٍ
 We shall return you نُعِيدُكُمْ and into it وَفِيهَا We created you خَلَقْنَكُمْ
 وَمِنْهَا and from it نُخْرِجُكُمْ We shall bring out you تَارَةً أُخْرَى ﴿٥١﴾
 وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا Our Signs آيَاتِنَا We showed him أَرَيْنَاهُ and indeed وَلَقَدْ again
 and refused رَأَى ﴿٥٢﴾ but he denied فَكَذَّبَ all of them

53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayât* for men of understanding. 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him all Our *Ayât*, but he denied and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَى ۖ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۚ فَاجْعَلْ يَبَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا تُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوًى ۖ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ۖ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۖ

to drive أَجِئْتَنَا have you come to us He (Pharaoh) said قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَى ۖ with your magic (with) بِسِحْرٍ then verily we can produce to you فَلَنَأْتِيَنَّكَ O Moses between us يَبَيْنَنَا so (make) appoint فَاجْعَلْ like this magic we fail نَخْلِفُهُ neither لَا a meeting مَوْعِدًا and between you وَبَيْنَكَ equal (open) سَوًى in a place مَكَانًا you أَنْتَ nor وَلَا we نَحْنُ it قَالَ مَوْعِدُكُمْ he (Moses) said يَوْمَ your appointment (is) day الزَّيْنَةِ the مُحْشَرٌ will be assembled (of) the festival النَّاسُ people ضُحًى Pharaoh فِرْعَوْنُ so withdrew فَتَوَلَّىٰ forenoon فَجَمَعَ he came back أَتَىٰ then ثُمَّ his plot كَيْدَهُ then he gathered

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." 59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ لَهُمْ مُوسَىٰ وَيَلَكُمْ لَا تَقْتُلُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ ۖ فَتَنَزَّعُوا أَمْرَهُم بِئِنَّهُمْ وَأَسْرُوا النِّجْوَىٰ ۖ قَالُوا إِن هَٰذَانِ لَسَاحِرٌ زَيْنَانِ ۚ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتْلَىٰ ۖ

قَالَ لَهُمْ مُوسَىٰ وَيَلَكُمْ to them لَا woe unto you فَتَنَزَّعُوا you invent عَلَى (on) اللَّهُ Allah كَذِبًا a lie فَيُسْحِتَكُم

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mûsâ (Moses) conceived fear in himself. 68. We (Allâh) said: "Fear not! Surely, you will have the upper hand."

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِيرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَى ﴿٦٦﴾ فَأَلْقَى السَّحَرَةُ سُّجُودًا قَالُوا
 آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٦٧﴾ قَالَ آمَنْتُمْ لَكُمْ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّكُمْ لَكَايِرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تُقْبَلُ أَيْدِيكُمْ
 وَأَنْجِلْكُمْ مِنْ خِلَافٍ وَلَا صَلِّبْكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ إِنَّمَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٦٨﴾

وَأَلْقِ (is) in فِي that which مَا and throw you your right يَمِينِكَ
 they have تَلْقَفَ that which مَا it will swallow up hand
 (of) إِنَّمَا made only صَنَعُوا they have made كَيْدٌ trick سَحِيرٌ
 the السَّاحِرُ will be successful يُفْلِحُ and never وَلَا a magician
 he may أَقَى ﴿٦٦﴾ to whatever (amount of skill) حَيْثُ magician
 in السَّحَرَةُ the magicians فَأَلْقَى so fell down possess
 in the Lord رَبِّ we believed آمَنَّا they said قَالُوا prostration
 هَارُونَ (of) Aaron وَمُوسَى ﴿٦٧﴾ and Moses قَالَ he (Pharaoh) said
 I give premission لَمْ you believe قَبْلَ in him أَنْ before آذَنَ that
 لَكُمْ to you إِنَّهُ verily he لَكَايِرُكُمْ your chief الَّذِي (is) who عَلَّمَكُم
 السِّحْرَ taught you the magic فَلَا تُقْبَلُ أَيْدِيكُمْ so surely I will cut off
 opposite خِلَافٍ (from) on مِنْ and your feet وَأَنْجِلْكُمْ your hands
 the جُذُوعِ (in) on فِي and surely I will crucify you وَلَا صَلِّبْكُمْ sides
 النَّخْلِ trunks (of) date-palms وَلَنَعْلَمَنَّ and surely you will know إِنَّمَا
 and أَشَدُّ which of us (is) more severe عَذَابًا وَأَبْقَى ﴿٦٨﴾ in torment
 more lasting

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment."

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٦﴾ إِنَّا ءَمَرْنَا بَرِينَ لَا يُغَيِّرُ لَنَا حُدُودَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَبَاقٍ ﴿٧٧﴾ إِنَّهُمْ مِنْ يَأْتِ رَبَّهُمْ مَجْرِمًا فَلَنْ لَمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٨﴾

and indeed وَلَقَدْ purifies himself تَزَكَّى ﴿٧٥﴾ (of) him who مَنْ reward أَوْحَيْنَا We revealed إِلَى to مُوسَى Moses أَنْ that أَسِرْ you travel by night بِعِبَادِي with My slaves فَاصْرِبْ then strike لَهُمْ for them طَرِيقًا a path فِي in the sea الْبَحْرِ the sea يَبْسًا dry لَا neither تَخَفُ fearing دَرَكًا being afraid (of drowning in the تَخْشَى nor وَلَا to be overtaken sea)

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks, — 76. 'Adn (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. 77. And indeed We revealed to Mûsâ (Moses): "Travel by night with 'Ibâdi and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِحُجُودِهِ فَعَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٦﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٧﴾ يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْتَكُم مِّنْ عَدُوِّكُمْ وَوَعَدَنَّاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨١﴾ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

with his hosts فَاتَّبَعَهُمْ Pharaoh فِرْعَوْنُ then pursued them فَعَشِيَهُمْ that what مَا the sea الْيَمِّ from مِّنْ but covered them غَشِيَهُمْ ﴿٧٦﴾ covered them up وَأَضَلَّ and led astray فِرْعَوْنُ قَوْمَهُ Pharaoh وَمَا his people (nation) هَدَىٰ and not يَبْنِي guided (them) ﴿٧٧﴾ We delivered you إِسْرَءِيلَ O Children (of) إِسْرَءِيلَ قَدْ أَفْجَيْتَكُم indeed and We made a covenant with وَعَدَنَّاكَ your enemy عَدُوِّكُمْ from مِّنْ you جَانِبَ (on the) side الطُّورِ (of) the Mount الْأَيْمَنِ the right وَنَزَّلْنَا and We sent down عَلَيْكُمُ (on) to you الْمَنَّاءَ and السَّلَوىٰ ﴿٨١﴾ which good lawful things طَيِّبَاتِ from you eat كُلُوا quails and not تَطْغَوْا We have provided you رَزَقْنَاكُمْ لَا oppression فِيهِ therein فَيَحِلَّ lest should descend عَلَيْكُمْ غَضَبِي on you غَضَبِي My Anger وَمَن and he يَحِلَّ descends عَلَيْهِ on whom غَضَبِي he is perished هَوَىٰ indeed ﴿٨١﴾ My Anger

فَرَجَعَ then returned موسى Moses إِلَى to قَوْمِهِ his people غَضِبْنَ being angry
 أَسِفًا sorrowful قَالَ he said يَا قَوْمِ O my people أَلَمْ did not
 يَعِدْكُمْ promise you رَبُّكُمْ your Lord وَعَدًا a promise حَسَنًا fair
 أَفَطَالَ did then seem long (prolonged) عَلَيْكُمْ on you أَلَمْ promise
 أَرَدْتُمْ or أَن did you desire يَحِلَّ that (should) descend عَلَيْكُمْ on you
 غَضَبٌ wrath مِنْ from رَبِّكُمْ your Lord فَأَخْلَقْتُمْ so not
 تَأْتِيكُمْ they said قَالُوا (your) promise to me ﴿٨٦﴾ you broke
 of our own will بِمَلَكِنَا We broke مَوْعِدَكَ promise to you وَلَكِنَّا
 but حُمِّلْنَا we were made to carry أَوْثَارًا weight/load مِنْ of زِينَةِ
 ornaments الْقَوْمِ (of) people فَكَذَّبَتْهَا then We cast them فَكَذَّبَكَ
 as أَلْفَى put forth السَّامِرِيُّ ﴿٨٧﴾ Samiri

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sâmiri suggested."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَمْ خُورَ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهٗ مُوسَى فَقَسَى ﴿٨٨﴾ أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

فَأَخْرَجَ then he took out لَهُمْ for them عِجْلًا (of) a calf جَسَدًا body لَمْ it had خُورَ a low (sound) فَقَالُوا then they said هَذَا this
 إِلَهُكُمْ your god وَإِنَّهٗ (is) your god مُوسَى and the god فَقَسَى ﴿٨٨﴾ but he has forgotten أَفَلَا they see
 يَرَوْنَ did then not إِلَّا they see لَا that not يَرْجِعُ it could return إِلَيْهِمْ to them قَوْلًا a word وَلَا nor
 يَمْلِكُ it had power لَهُمْ (for) them ضَرًّا to harm وَلَا nor نَفْعًا ﴿٨٩﴾ and indeed وَلَقَدْ said لَهُمْ to them هَارُونُ Aaron مِنْ قَبْلُ
 before يَقَوْمِ O my people إِنَّمَا فُتِنْتُمْ only you are being tried بِهِ (is) the Most الرَّحْمَنُ your Lord رَبُّكُمْ and verily وَإِنَّ with it

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّاتِ لِي
نَفْسِي ﴿١٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ وَانْظُرْ إِلَيَّ إِلَهَكَ
الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٧﴾

قَالَ he (Samiri) said بَصُرْتُ I saw بِمَا what لَمْ not يَبْصُرُوا they saw
a handful (of قَبْضَةً so I seized or took فَقَبَضْتُ (with it) بِهِ saw
(of) the messenger (angel) الرَّسُولِ hoof print أَثَرِ from دُفْ dust) مِنْ
to suggested سَوَّاتِ and thus وَكَذَلِكَ then threw it نَبَذْتُهَا
then go فَاذْهَبْ he (Moses) said قَالَ my innerself ﴿١٦﴾ نَفْسِي me
away فَإِنَّ then verily لَكَ for you فِي in the life الْحَيَوةِ (is)
that تَقُولَ you will say لَا not مِسَاسَ touch وَإِنَّ and verily لَكَ
you have مَوْعِدًا a promise لَّنْ not تَخْلَفَنَّهُ that you will fail it وَانْظُرْ
you have ظَلَمْتَ that which الَّذِي your god إِلَهَكَ at إِلَيَّ and look
been عَلَيْهِ to it عَاكِفًا devoted لَّنُحَرِّقَنَّهُ certainly we will burn it ثُمَّ
then لَنَنْسِفَنَّهُ certainly we will scatter it فِي in الْيَمِّ the sea نَسْفًا ﴿١٧﴾
in particles

96. (Sâmîrî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me."

97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿١٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ مَا قَدْ سَبَقَ وَقَدْ
مَأْتَيْتَكَ مِنْ لَّدُنَّا ذِكْرًا ﴿١٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٢٠﴾ خَلِيدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ
حِمْلًا ﴿٢١﴾

إِنَّمَا only إِلَهُكُمُ your God اللَّهُ (is) الَّذِي Who لَا (there)
every شَيْءَ He comprehends وَسِعَ He but هُوَ god إِلَّا (is) no
شَيْءَ thing عِلْمًا ﴿١٨﴾ كَذَلِكَ in knowledge نَقُصُّ thus عَلَيْكَ We relate
مِنْ to you أَنبَاءِ (from) some مَا information (of) وَقَدْ سَبَقَ

We have given you مَا آتَيْنَاكَ and indeed وَقَدْ happened before
 from لَدُنَّا Us ذِكْرًا ﴿١٩﴾ a Reminder (the Quran) مَنْ whoever أَعْرَضَ
 then verily he فَإِنَّهُ from it turned away عَنْهُ
 they will bear يَحْمِلُ then verily he فَإِنَّهُ from it turned away عَنْهُ
 (of) Resurrection الْقِيَمَةِ (on) Day وَرَزَا ﴿٢٠﴾ a burden خَالِدِينَ
 and evil will be وَرَسَةً in that abide فِيهِ (on) Day يَوْمَ
 (of) Resurrection جَلَا ﴿٢١﴾ load

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). 100. Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, 101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٩﴾ يَخْفَفُوتُ إِنَّ لَيْسَتْ إِلَّا عَشْرًا ﴿٢٠﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَيْسَتْ إِلَّا يَوْمًا ﴿٢١﴾ وَاسْتَأْذِنَكَ الْجِبَالُ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٢٢﴾

يَوْمَ the Trumpet الصُّورِ will beblown in يُنْفَخُ the Day (when) وَنَحْشُرُ
 that day يَوْمَئِذٍ the criminals الْمُجْرِمِينَ and We shall gather
 they will speak in يَخْفَفُوتُ blue or blind-eyed
 you stayed لَيْسَتْ not إِنْ among themselves يَنْتَهُمْ whispers
 what know very well أَعْلَمُ We نَحْنُ ten (days) عَشْرًا ﴿٢٠﴾ except
 best of them أَمْثَلُهُمْ will say يَقُولُ when إِذْ they will say يَقُولُونَ
 طَرِيقَةً you stayed لَيْسَتْ not إِنْ in knowledge and wisdom
 about/regarding عَنْ and they ask you وَاسْتَأْذِنَكَ a day يَوْمًا ﴿٢١﴾ except
 لِيُجَالِي the mountains فَقُلْ then you say يَنْسِفُهَا رَبِّي
 as particles of dust نَسْفًا ﴿٢٢﴾ My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" 105. And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ
الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا الَّذِينَ آذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ﴿١١٠﴾ عِلْمًا ﴿١١١﴾

فَيَذَرُهَا قَاعًا smooth as a level then He shall leave it smooth
nor any crookedness therein you will see not
they (people) shall follow on that Day curve
الدَّاعِيَ caller (there is) no crookedness for him
for the Most voices and will be humbled
a whisper but you shall hear so nothing
except on that Day so nothing
the Most to him gave permission the one
a word for him and He approved (Allah)
(is) before them what He (Allah) knows
(is) behind them and what (between their hands)
knowledge its they will compass and not

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١٢﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٣﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٤﴾

وَعَنَتِ the faces and shall be humbled
the Ever-Living the Self-Subsisting وَقَدْ while indeed
a burden of carried he who will be disappointed

وَمَنْ wrong-doing and who يَعْمَل works مِنْ (from) الصَّالِحَاتِ (from) the righteous deeds
 then not فَلَا (is) a believer مُؤْمِنٌ and he وَهُوَ righteous deeds
 يَخَافُ he will fear ظُلْمًا wrong/injustice وَلَا nor هَضْمًا ﴿١١١﴾
 as قُرْآنًا We have sent it down أَنْزَلْنَاهُ and thus وَكَذَلِكَ curtailment
 and have explained in detail وَصَرَّفْنَا in Arabic عَرَبِيًّا a Quran
 that لَعَلَّهُمْ the threats or warnings الْوَعِيدِ (from) of مِنْ therein
 in them لَّهُمْ may generate مُحِثٌ or أَوْ fear Allah يَتَّقُونَ they may
 admonition/lesson ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment. 113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

فَنَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴿١١١﴾ وَلَقَدْ
 عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ يُجِدْ لَهُ عَزْمًا ﴿١١٢﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
 إِبْلِسَ أَبَىٰ ﴿١١٣﴾

True فَنَعْلَى the King الْمَلِكُ Allah اللَّهُ then High above is
 وَلَا and not تَعْجَلْ be in haste بِالْقُرْآنِ with the Quran مِنْ قَبْلِ
 its وَحْيُهُ to you إِلَيْكَ is completed يُقْضَىٰ that أَنْ before
 increase me زِدْنِي my Lord رَبِّ and you say وَقُل revelation
 We made a covenant عَاهَدْنَا and indeed وَلَقَدْ in knowledge ﴿١١١﴾
 إِلَيْكَ (to) with آدَمَ Adam مِنْ قَبْلِ before فَنَسَى then he forgot وَلَمْ
 firm will-power عَزْمًا (for) in him لَهُ We found جَدَّ and not
 وَإِذْ and when قُلْنَا We said لِلْمَلَائِكَةِ to the angels اسْجُدُوا
 they prostrated فَسَجَدُوا to Adam لِآدَمَ prostrate yourselves
 who refused إِبْلِسَ Satan/Iblis أَبَىٰ ﴿١١٣﴾

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan); he refused.

فَقُلْنَا يَتَادُمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِرَوْحِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٤﴾
وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٥﴾ فَوْسَوْسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَادُمُ هَلْ أَذُكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ
لَا يَبُلَى ﴿١١٦﴾

فَقُلْنَا then We said يَتَادُمُ O Adam إِنَّ verily هَذَا this عَدُوٌّ (is) an enemy
لَكَ to you وَلِرَوْحِكَ to your wife فَلَا and so not يُخْرِجَنَّكَ let
مِنَ him expel you both مِنَ الْجَنَّةِ Paradise فَتَشْقَى so that you
يَتَادُمُ be distressed إِنَّ verily لَكَ (is a promise from Us) for you
تَجُوعَ that never فِيهَا you will be hungry وَلَا therein nor تَعْرَى
تَظْمَأُ not لَا and that you وَأَنَّكَ you will be naked
تَصْحَى nor وَلَا therein suffer from thirst
فَوْسَوْسَ from the sun إِلَيْهِ then whispered الشَّيْطَانُ Satan
يَتَادُمُ he said هَلْ O Adam أَذُكَ shall I lead you (on) to
شَجَرَةِ Tree الْخُلْدِ (of) Eternity وَمُلْكٍ (to) a kingdom لَا and
يَبُلَى that will waste away

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءُ تَهُمَا وَطَافِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى ءَادَمُ رَبَّهُ فَغَوَى ﴿١١٧﴾ ثُمَّ اجْبَنَاهُ
رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى ﴿١١٨﴾ قَالَ أَهْطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ
اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١١٩﴾

فَأَكَلَا so appeared فَدَّتْ from that مِنَّا then they both ate
 سَوَاءُ تَهُمَا and they began وَطَفَقَا their private parts
 (of) الْجَنَّةِ leaves وَرَقٍ (from) with مِن on themselves stick
 عَلَيْهِمَا the Garden وَعَصَى Adam مَادُمُ رَبُّهُمُ his Lord فَتَوَى ﴿١٢١﴾
 his Lord رَبُّهُمُ chose him أَحَبَّهُ then so he went astray
 and gave وَهَدَى ﴿١٢٢﴾ to him عَلَيْهِ then he turned with forgiveness
 He (Allah) said قَالَ him guidance
 herefrom جَمِيعًا together بَعْضُكُمْ some of you لِبَعْضٍ
 عَدُوٌّ (are) an enemy فَإِنَّا then if يَأْتِيَنَّكُمْ comes to you
 from Me هُدًى guidance فَمَن then whoever اتَّبَعَ followed هُدَايَ
 My Guidance فَلَا neither يَضِلَّ he shall go astray وَلَا
 he shall fall into distress يَشْقَى ﴿١٢٣﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allâh) said: "Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٦﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

وَمَنْ أَعْرَضَ and whosoever أَعْرَضَ from عَنْ turns away
 Remembrance فَإِنَّ then verily لَهُ for him مَعِيشَةً (is) a life ضَنْكًا
 (of) hardship وَنَحْشُرُهُ (on) Day يَوْمَ and We shall raise him up
 أَعْمَى (of) Resurrection الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ blind
 Lord لِمَ why حَشَرْتَنِي You raised me up أَعْمَى blind وَقَدْ
 indeed كُنْتُ I had بَصِيرًا ﴿١٢٥﴾ قَالَ sight He (Allah) will say قَالَ
 like this أَتَتْكَ Our Signs آيَاتُنَا came unto you but you
 forgot them وَكَذَلِكَ الْيَوْمَ this Day تُنسى ﴿١٢٦﴾ and so
 you will be

neglected وَكَذَلِكَ and thus نَبْرِي We requite مَنْ him who أَسْرَفَ
transgresses وَلَمْ and not يُؤْمِنُ believes بِآيَاتِ in the Signs رَبِّهِ
(of) his Lord وَلَعَذَابُ (of) the Hereafter الْآخِرَةِ and surely torment
أَشَدُّ (is) more severe وَأَبْقَى and more lasting ﴿٧٣﴾

124. "But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allâh) will say: "Like this: Our Ayât came unto you, but you disregarded them, and so this Day, you will be neglected." 127. And thus do We requite him who transgresses beyond bounds, and believes not in the Ayât of his Lord; and the torment of the Hereafter is far more severe and more lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٧٤﴾ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَانَا وَاجِلٌ مِّسْمًى ﴿٧٥﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٧٦﴾

أَفَلَمْ has not يَهْدِ He guided لَهُمْ them كَمْ how many أَهْلَكْنَا generations
have destroyed قَبْلَهُمْ before them مِنْ (from) الْقُرُونِ generations
يَمْشُونَ they walk فِي in مَسْجِدِهِمْ their dwellings إِنَّ verily فِي in
ذَلِكَ this لَآيَاتٍ signs (are) لِّأُولِي for men ﴿٧٤﴾ (of)
understanding وَلَوْ لَا and had not كَلِمَةٌ a Word سَبَقَتْ has gone forth
it (the judgement) would have لَكَانَ your Lord رَبِّكَ from مِنْ
been لِزِمَانَا inevitable وَاجِلٌ and a term مِّسْمًى determined ﴿٧٥﴾ فَاصْبِرْ
so bear you patiently عَلَىٰ with مَا (on) what يَقُولُونَ they say وَسَبِّحْ
and glorify بِحَمْدِ the praises رَبِّكَ your Lord (of) قَبْلَ before طُلُوعِ
the sun الشَّمْسِ rising وَقَبْلَ the and before غُرُوبِهَا its setting وَمِنْ
so you glorify فَسَبِّحْ (of) the night اللَّيْلِ hours (from) دُورِ during
وَأَطْرَافَ and at the ends النَّهَارِ (of) the day لَعَلَّكَ that you may
become pleased تَرْضَىٰ ﴿٧٦﴾

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have

come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۖ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۖ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ۖ

وَلَا تَمُدَّنَّ and not you strain عَيْنَيْكَ your eyes إِلَىٰ (to) for مَا (to) what مَتَّعْنَا We have given for enjoyment بِهِ (with it) أَزْوَاجًا various (of) the life لِحَيَاةِ the splendour زَهْرَةَ of them مِنْهُمْ groups/pairs الدُّنْيَا worldly لِنَفْتِنَهُمْ that We may test them فِيهِ therein (thereby) وَرِزْقُ your Lord رَبِّكَ and provision خَيْرٌ (of) best وَأَبْقَىٰ (is) and وَأْمُرْ more lasting أَهْلَكَ and command (on) your family بِالصَّلَاةِ the We ask of رِزْقًا you رِزْقًا a provision نَحْنُ We نَرْزُقُكَ provide for you وَالْعَاقِبَةُ and the good end (Paradise) لِلتَّقْوَىٰ (is) for the pious or piety وَقَالُوا and they say لَوْلَا why not يَأْتِينَا he brings us a sign مِنْ from رَبِّهِ ۚ his Lord أَوَلَمْ has (there) not تَأْتِهِمْ come to them بَيِّنَةٌ proof مَا (of) that فِي (in) the الصُّحُفِ the Scriptures الْأُولَىٰ the former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. 132. And enjoin *As-Salât* on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn*. 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ ۚ وَنَخْزَىٰ ۖ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ۚ

وَلَوْ أَنَّا أَهْلَكْتَهُمْ We and if أَنَّا had destroyed them بِعَذَابٍ surely they would have said لَقَالُوا before this مِن قَبْلِهِ a torment رَبَّنَا our Lord لَوْلَا why not أَرْسَلْتَ You sent إِلَيْنَا to us رَسُولًا Your Signs ءَايَاتِكَ that we might have followed فَتَنَّبِعَ a Messenger مِن قَبْلِ أَن that we were disgraced نَذِلَّ and we وَنَخْزَىٰ we were disgraced قَرِيعًا is waiting مُتَرَيِّصٌ each one قُلْ were humiliated فَسْتَغْلَمُونَ so wait you too أَصْحَابُ who مَن then you shall know الصِّرَاطِ (of) the Path أَلَمْ يَكُن لَّهُم مَّا يَمْشُونَ Even (Straight) السَّوِيَّ (are) the owners has walked aright أَهْتَكُنَّ and who

134. And if We had destroyed them with a torment before this, they would surely, have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât*, before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one 是 is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided."

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُخَدَّبٍ إِلَّا اسْتَمَعُوهُ
وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ
وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

أَقْرَبَ their reckoning حِسَابُهُمْ for mankind النَّاسِ draws near
not مَا turn away مُّعْرِضُونَ heedlessness غَفْلَةٍ in فِي while they
from يَأْتِيهِمْ an admonition ذِكْرٍ (from) مِنْ comes unto them
their Lord رَبِّهِمْ مُخَدَّبٍ their Lord but إِلَّا as a recent revelation
they اسْتَمَعُوهُ but لَا as a recent revelation
being in a light لَاهِيَةً play يَلْعَبُونَ while they وَهُمْ listen to it
and they conceal or keep وَأَسْرَأَ their hearts قُلُوبُهُمْ mood occupied
do wrong ظَلَمُوا those who الَّذِينَ the private counsels النَّجْوَى secret
like هَلْ what (is) هَذَا إِلَّا but بَشَرٌ a human being مِثْلُكُمْ
while you أَفَتَأْتُونَ (to) magic السَّحَرَ will you go to
you تَبْصُرُونَ see (it) قَالَ رَبِّي he said رَبِّي my Lord يَعْلَمُ knows the الْقَوْلَ
the word فِي in السَّمَاءِ the heavens وَالْأَرْضِ and the earth وَهُوَ and He
the All-Knower الْعَلِيمُ (is) the All-Hearer السَّمِيعُ

Sûrat 21. Al-Anbiyâ'

(The Prophets) XXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness.
2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play.
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?"
4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بَلْ قَالُوا أَضْغَتْ أَحْلَامُهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ
مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ
كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

بَلْ قَالُوا nay they (said) say ضَغَتْ mysterious false أَحْلَامُهُ dreams
بَلْ he has invented it أَفَرَّهْ he nay he is شَاعِرٌ a poet
فَلْيَأْتِنَا (is) a poet كَمَا a sign أُرْسِلَ let him then bring us
الْأَوَّلُونَ were sent the ancients مَا not آمَنَتْ believed قَبْلَهُمْ
which We have أَهْلَكْنَاهَا town قَرِيَةٍ (one) of before them
and not وَمَا believe يُؤْمِنُونَ will they then أَفَهُمْ destroyed
أَرْسَلْنَا We sent قَبْلَكَ before you إِلَّا but رِجَالًا men نُوْحِي revealed
إِلَيْهِمْ revealed the people أَهْلَ the people الذِّكْرِ the people
إِنْ (of) the Reminder if كُنْتُمْ you (did) لَا not تَعْلَمُونَ know
وَمَا جَعَلْنَاهُمْ and not جَسَدًا bodies لَا not يَأْكُلُونَ
وَمَا the food الطَّعَامَ that eat كَانُوا nor they were خَالِدِينَ
immortals

5. Nay, they say: "These (revelations of the Qur'ân which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayâh* like the ones (Prophets) that were sent before (with signs)!" 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمِنْ نَشَاءٍ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِنْ قَرِيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَسُوا بِأَسَاسِنَا إِذَا
هُمْ مِنْهَا يَرْكَبُونَ ﴿١٢﴾ لَا تَرْكَبُوا وَأَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٣﴾

ثُمَّ صَدَقْنَاهُ the promise الْوَعْدَ We fulfilled to them فَأَجِيتَنَّهُمْ then
وَمَنْ نَشَاءُ We willed وَأَهْلَكْنَا We destroyed
وَالْمُتَعَبِينَ the extravagants لَقَدْ indeed أَنْزَلْنَا a Book فِيهِ (is) in which
إِلَيْكُمْ have sent down you understand تَقُولُونَ will then not أَفَلَا your Reminder
وَكَمْ قَصَمْنَا and how many قَرِيبٍ (from) We have destroyed
وَأَنشَأْنَا doing wrong ظَالِمَةً that was كَانَتْ a town
بَعْدَهَا after them قَوْمًا people آخَرِينَ another فَلَمَّا then when
أَحْسَوْا they perceived بِأَسَنَّا Our Torment إِذَا behold هُمْ they مِنْهَا
يَرْكُضُونَ from it لَا flee تَرْكُضُوا you flee وَارْجِعُوا but return إِلَى
مَا أَتْرَفْتُمْ what you live a luxurious life فِيهِ in it وَمَسْكِكُمْ and
لَعَلَّكُمْ to your homes تَسْتَلُونَ in order that you may be questioned

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn*. 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrûkum*. Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١١﴾ فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٢﴾ وَمَا خَلَقْنَا السَّمَاءَ
وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿١٣﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا تَخَذَتْهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِيلِينَ ﴿١٤﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى
الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْأُولَىٰ وَمَا نُنصِفُونَ ﴿١٥﴾

قَالُوا they said يَوَيْلَنَا woe to us إِنَّا surely we كُنَّا have been
ظَالِمِينَ ﴿١١﴾ wrong-doers فَمَا then not زَالَتْ ceased تِلْكَ that دَعْوَتُهُمْ
as a field حَصِيدًا We made them جَعَلْنَاهُمْ till حَتَّى cry of theirs
the خَامِدِينَ ﴿١٢﴾ We created خَلَقْنَا and not وَمَا that is reaped
between them بَيْنَهُمَا and what وَمَا and the earth وَالْأَرْضُ heavens
لِلْعَيْنِ ﴿١٣﴾ (as) players لَوْ (as) players أَرَدْنَا had We intended أَنْ We intended
تَتَّخِذُ that نَقْذِفُ that نُنْصِفُونَ that

surely we could have taken it **لَا تَخَذْتَهُ** a pastime **لَوْ** take
 nay **بَلْ** going to do **فَنَعْلَمَنَّ** We were **كُنَّا** if **إِنْ** Us **لَدُنَّا** from
 the falsehood **الْبَطِيلِ** against **عَلَى** the truth **بِالْحَقِّ** We fling **نَقِذِفُ**
 is **فَيَدْمَغُهُ** it **هُوَ** then when **فَإِذَا** so it destroys or brains it out
لَكُمْ vanished and to you **وَالْوَيْلُ** woe **مِمَّا** for that which **نَصِفُونَ**
 you ascribe

14. They cried: "Woe to us! Certainly we have been *Zâlimûn*." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

وَلَمْ يَنْفَعِهِمْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُمْ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ ﴿١٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿١٥﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ ﴿١٦﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿١٧﴾

وَلَمْ (is) in **فِي** whosoever **مَنْ** and to Him (belongs) **لَمْ**
 (are) near **عِنْدَهُمْ** and those who **وَمَنْ** and the earth **وَالْأَرْضِ** heavens
 Him **لَا** not **يَسْتَكْبِرُونَ** they are proud **عَنْ** (to refrain) from **عِبَادَتِهِ**
 they **يُسَبِّحُونَ** they are weary **يَسْتَحْسِرُونَ** nor **وَلَا** worshipping Him
 they **يَفْترُونَ** never **لَا** and day **وَالنَّهَارَ** night **الَّيْلَ** glorify (Him)
 gods **إِلَهَةً** they have taken (for worship) **اتَّخَذُوا** or **أَمْ** slacken
 had **لَوْ** raise the dead **يُبْشِرُونَ** who **هُمْ** the earth **الْأَرْضِ** from **يَنْ**
كَانَ there been **فِيهِمَا** therein **إِلَهَةً** gods **إِلَّا** besides **اللَّهُ** Allah
 then Glorified is **فَسُبْحَانَ** surely would both have been ruined **لَفَسَدَتَا**
 Allah **رَبِّ** Lord **الْعَرْشِ** (of) the Throne **عَمَّا** what (high above)
 they attribute (to Him) **يَصِفُونَ**

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *âlihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth:) *âlihah* (gods) besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

لَا يُسْتَلْ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴿٢٢﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٤﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٥﴾

He does *يَفْعَلُ* as to what *عَمَّا* He can be questioned *لَا يُسْتَلْ* not *لَا* they *يَفْعَلُوا* or *أَمْ* will be questioned *يُسْتَلُونَ* ﴿٢٢﴾ while they *وَهُمْ* you *قُلْ* gods *ءَالِهَةً* besides Him *مِنْ دُونِهِ* have taken (for worship) *اتَّخَذُوا* (is) Reminder *ذِكْرٌ* this *هَذَا* your proof *بُرْهَانَكُمْ* bring *هَاتُوا* say (for) those who *مَنْ* and Reminder *وَذِكْرٌ* (are) with me *مَعِيَ* (for) those who *قَبْلِي* those *بَلْ* before me *أَكْثَرُهُمْ* but *لَا* most of them *يَعْلَمُونَ* not *لَا* and *وَمَا* (are) averse *مُعْرِضُونَ* ﴿٢٣﴾ so they *فَهُمْ* the truth *الْحَقَّ* know *أَرْسَلْنَا* not *مِنْ قَبْلِكَ* We sent *مِنْ* before you *رَسُولٍ* (from) any *إِلَيْهِ* We revealed *نُوحِيَ* but *إِلَّا* Messenger *لَا* that *أَنَّ* to him *إِلَٰهَ* (there is) no *إِلَٰهَ* god *إِلَّا* but *أَنَا* I *فَاعْبُدُونِ* ﴿٢٤﴾ so worship Me *وَقَالُوا* the Most Gracious *الرَّحْمَنُ* has begotten *اتَّخَذَ* and they (said) say *وَلَدًا* a son *سُبْحَنَهُ* Glory to Him *بَلْ* (they are) but *عِبَادٌ* slaves *مُكْرَمُونَ* ﴿٢٥﴾ honoured

23. He cannot be questioned as to what He does, while they will be questioned. 24. Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana*, so worship Me (Alone and none else)." 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.

لَا يَسْقُوتُ بِالْقَوْلِ ۖ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ
 أَرْضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ ۖ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِنْ دُونِهِ ۖ فَلِذَاكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ
 نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ
 شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

and they **وَهُمْ** in word **بِالْقَوْلِ** they precede Him **لَا يَسْقُوتُ** not **لَا**
بِأَمْرِهِ act **يَعْمَلُونَ** (by) on His command **يَعْلَمُ** He knows **مَا**
 (is) behind **خَلْفَهُمْ** and what **وَمَا** (is) before them **بَيْنَ أَيْدِيهِمْ** what
 for him **لِمَنِ** except **إِلَّا** they intercede **يَشْفَعُونَ** and not **وَلَا** them
 whom **أَرْضَىٰ** He is pleased with **وَهُمْ** and they **مِنْ خَشْيَتِهِ** from
 fear of Him **مُشْفِقُونَ** ۖ **وَمَنْ** stand in awe **يَقُلْ** and whosoever
 besides **مِنْ دُونِهِ** (am) a god **إِلَٰهٌ** verily I **إِنِّي** of them **يَقُولُ** says
 Him **كَذَٰلِكَ** then such **نَجْزِيهِ** We will requite or recompense him
جَهَنَّمَ (with) Hell **كَذَٰلِكَ** thus **نَجْزِي** We recompense **الظَّالِمِينَ**
 those who **الَّذِينَ** (seen) known **أُولَٰئِكَ** have not **كَفَرُوا** the wrong-doers
 and the **وَالْأَرْضَ** the heavens **السَّمَوَاتِ** that **كَانَتْ** disbelieved **أَنَّ**
 then We parted **فَفَتَقْنَاهُمَا** joined together **رَتْقًا** were **كَانَتْ** earth
 every **كُلَّ** water **الْمَاءِ** from **مِنْ** and We have made **وَجَعَلْنَا** them
 thing **حَيٍّ** living **أَفَلَا** will then not **يُؤْمِنُونَ** they believe

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn*. 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَفْكًَا
 مُخْفَوظًا وَهُمْ عَنْ عَابِثِهَا مُعِزُّونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾
 وَمَا جَعَلْنَا لِشَرٍّ مِنْ قِبَلِكَ الْخَلْدَ أَفَإِنَّ مِتَ فَهُمْ لَخَالِدُونَ ﴿٣٤﴾

وَجَعَلْنَا the earth اَلْأَرْضَ (in) on فِي and We have made or placed رُوسَى firm mountains أَنْ lest it should shake بِهِمْ with them and We placed وَجَعَلْنَا therein فِيهَا broad سُبُلًا highways and We have وَجَعَلْنَا be guided يَهْتَدُونَ ﴿٣١﴾ that they may لَعَلَّهُمْ safe and well سَقَفًا a roof the heaven اَلسَّمَاءَ made وَهُمْ guarded وَهُمْ yet they عَنْ from عَائِيهَا its signs مُعْرِضُونَ ﴿٣٢﴾ the اَلْأَيْلَ has created خَلَقَ Who اَلَّذِى and He (it is) وَهُوَ away and the moon وَالْقَمَرَ and the sun وَالشَّمْسَ and the day اَلنَّهَارَ night كُلُّ in فِي each فِي an orbit اِسْبَحُونَ ﴿٣٣﴾ floating وَمَا and not جَعَلْنَا We granted لَيْشَرٍ to any human being مِنْ قَبْلِكَ before you اَلْخَلْدُ IMMORTALITY أَفَإِنْ then if مِتَّ you die فَهُمْ then they لَنُخْلِدَنَّهُمْ ﴿٣٤﴾ will live forever

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الْرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَجٍ لِّنُؤْيِكُمْ ءَايَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

كُلُّ every نَفْسٍ (soul) one ذَائِقَةُ is going to taste الْمَوْتِ death وَنَبْلُوكُم and We shall try you بِالشَّرِّ with evil وَالْخَيْرِ and good فِتْنَةً and you will be returned تُرْجَعُونَ ﴿٣٥﴾ and to Us وَإِلَيْنَا as a temptation وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا those who see you and when وَإِذَا for mockery هُزُؤًا except إِلَّا they take you يَتَّخِذُونَكَ not إِن not أَهْذًا this الَّذِي one who يَذْكُرُ mentions/talks آلِهَتَكُمْ at the mention يَذْكُرُ while they وَهُمْ (about) your gods

(is) disbelieve ﴿٣٦﴾ they هُمْ (of) the Most Gracious
 I will show you سَأُورِيكُمْ haste عَجَلٌ of مِنْ man أَلِإِنْسَانُ created
 you ask me to hasten ﴿٣٧﴾ so not فَلَا My Signs أَيْنِئِي
 promise (will أَوْعَدُ this هَذَا when مَتَى and they say وَيَقُولُونَ
 truthful ﴿٣٨﴾ you are كُنْتُمْ if إِنْ come to pass)

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). 37. Man is created of haste. I will show you My *Ayât*. So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٦﴾ بَلْ
 تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾ وَلَقَدْ اسْتَهْزَأَ رِيسُلٌ مِنْ قِبَلِك فَحَاقَ
 بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٨﴾

لَوْ if يَعْلَمُ the الَّذِينَ who كَفَرُوا disbelieved حِينَ the time
 لَا when لَا يَكْفُرُونَ they will ward off عَنْ from وُجُوهِهمُ their
 النَّارَ the Fire وَلَا nor عَنْ from ظُهُورِهِمْ their backs وَلَا
 هُمْ and هُمْ يُنصَرُونَ they will be helped بَلْ nay تَأْتِيهِمْ it
 then will بَغْتَةً all of a sudden فَتَبْهَتُهُمْ will come upon them
 رَدَّهَا they will be able to يَسْتَطِيعُونَ so not فَلَا perplex them
 and لَا avert it وَلَا nor هُمْ they يُنظَرُونَ will get respite وَلَقَدْ and
 before اسْتَهْزَأَ Messengers رِيسُلٌ were mocked مِنْ قِبَلِك you
 then سَخِرُوا those who بِالَّذِينَ then surrounded فَحَاقَ you
 from them مَا what كَانُوا they used to بِهِ at it يَسْتَهْزِئُونَ to mock

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it will come upon them all of a sudden and will perplex them,

and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤١﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٢﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٣﴾

قُلْ مَنْ you say you مَنْ who يَكْلُؤُكُمْ will protect you بِاللَّيْلِ in the night
وَالنَّهَارِ and the day مِنَ the Most Gracious الرَّحْمَنِ from بَلْ nay but
هُمْ they عَنْ from ذِكْرِ the remembrance رَبِّهِمْ (of) their
Lord مُعْرِضُونَ ﴿٤١﴾ أَمْ or هُمْ they turn away (for them) آلِهَةٌ
gods تَمْنَعُهُمْ no لَا from Us دُونِنَا who can guard them
nor هُمْ themselves لَا nor هُمْ to help أَنْفُسِهِمْ they have power
can be protected or be kept مِنَّْا they يُصْحَبُونَ ﴿٤٢﴾
(to) these هَؤُلَاءِ We gave luxuries مَتَّعْنَا nay بَلْ company with
(people) وَآبَاءَهُمْ until طَالَ grew long
عَلَيْهِمْ upon them أَلَّا (the period) the life الْعُمُرُ did then not
يَرَوْنَ they see أَنَّا that We نَأْتِي the land الْأَرْضَ the land
is it then هُمْ its outlying borders أَطْرَافِهَا from مِنْ We reduce it
they الْغَالِبُونَ ﴿٤٣﴾ who will overcome

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *alihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٤﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا ظَالِمِينَ ﴿٤٥﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِنْكَل حَبْكَو مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٦﴾

by the **بِالْوَحْيِ** I warn you **أُنذِرُكُمْ** only **إِنَّمَا** you say **قُلْ**
 the deaf **الْأَعْمَى** will hear **يَسْمَعُ** but not **وَلَا** revelation
 call **إِذَا مَا** **يُنذَرُونَ** when **وَإِن** they are warned **مَسْتَهْمِرِينَ**
 (of) your **رَبِّكَ** Torment **عَذَابٍ** of **مِنْ** a breath **نَفْحَةٍ** touches them
 verily **إِنَّا** woe to us **يَوْنِلَا** surely they will (say) cry **لَيَقُولُنَّ** Lord
 and We shall **وَنَضَعُ** wrong-doers **ظَالِمِينَ** have been **كُنَّا** we
 on the Day **يَوْمَ** (of) justice **الْقِسْطِ** the balances **الْمَوَازِينِ** set up
 will be wronged/will **فَلَا** then not **نُظْلَمُ** (of) Resurrection **الْقِيَامَةِ**
 and if **وَإِن** at all **شَيْئًا** one/soul **نَفْسٌ** be dealt with unjustly
 mustard **خَرْدَلٍ** of **مِنْ** (of) seed **حَبْكُو** weight **مِنْكَالٍ** (there) be
 We as **بِنَا** and suffice are **وَكُفَى** it **بِهَا** We will bring **أَتَيْنَا**
 Reckoners **حَاسِبِينَ**

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been *Zâlimûn*." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٥﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ
 السَّاعَةِ مُشْفِقُونَ ﴿٤٦﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٤٧﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا
 بِهِ عَالِمِينَ ﴿٤٨﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٤٩﴾

وَلَقَدْ and indeed **آتَيْنَا** We granted/ gave **مُوسَى** Moses and **وَهَارُونَ** and
 and **الْفُرْقَانَ** Aaron the criterion **وَضِيَاءَ** and a shining light **وَذِكْرًا** and
 those who **الَّذِينَ** for the pious persons **لِّلْمُتَّقِينَ** a Reminder
 while they **يَخْشَوْنَ** fear **رَبَّهُم** their Lord **بِالْغَيْبِ** with unseen **وَهُمْ**
 of **السَّاعَةِ** the Hour **مُشْفِقُونَ** the Hour **وَهَذَا** (are) afraid **ذِكْرٌ**
 which We have sent down **أَنزَلْنَاهُ** blessed **مُبَارَكٌ** (is) a Reminder
 and **أَفَأَنْتُمْ** are you then **لَهُ** of it **مُنْكَرُونَ** rejectors/deniers **وَلَقَدْ**
 indeed **آتَيْنَا** We gave **إِبْرَاهِيمَ** Abraham **رُشْدَهُ** his guidance **مِنْ قَبْلُ**

وَكُنَّا aforetime and We were with him عَلَيْهِ with him and We were Well-Acquainted إِذْ when قَالَ he said لِأَبِيهِ to his father وَقَوْمِهِ to his father and his people مَا what هَذِهِ (are) these الصَّمَائِلُ images أَنْتُمْ which you لَهَا to it عَاكِفُونَ (are) devoted

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for *Al-Muttaqîn*. 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour. 50. And this is a blessed Reminder (the Qur'ân) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. 52. When he said to his father and his people: "What are these images, to which you are devoted?"

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٢﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٣﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٤﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٥﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٥٦﴾

قَالُوا they said وَجَدْنَا We found آبَاءَنَا our fathers لَهَا to them عِبَادِينَ worshipping قَالَ he said لَقَدْ indeed كُنْتُمْ have been أَنْتُمْ you وَآبَاؤُكُمْ and your fathers فِي in ضَلَالٍ error مُبِينٍ manifest قَالُوا they said أَجِئْتَنَا have you brought us بِالْحَقِّ the truth أَمْ or أَنْتَ you مِنْ of (one) اللَّاعِينَ those who play قَالَ he said (of) the heavens السَّمَوَاتِ (is) Lord رَبُّ your Lord نَاي nay بَلْ and I الْأَرْضِ the earth الَّذِي Who فَطَرَهُمْ created them وَأَنَا and I (am) عَلَى to/on ذَٰلِكُمْ that مِنْ among (from) الشَّاهِدِينَ the أَصْنَامَكُمْ your idols بَعْدَ (against) after أَنْ that تُولُوا you have gone مُدْبِرِينَ away and turned your backs

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay,

your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُمْ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَى آَعَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآِلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

except إِلَّا fragments/pieces جُودًا so he made them فَجَعَلَهُمْ
to it إِلَيْهِ that they might لَعَلَّهُمْ of them لَهُمْ the biggest كَبِيرًا
return قَالُوا return ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ who مَنْ they said قَالُوا return ﴿٥٨﴾
this هَذَا has done فَعَلَ who مَنْ they said قَالُوا return ﴿٥٨﴾
the الظَّالِمِينَ ﴿٥٩﴾ (is) among لَمِنَ surely he إِنَّهُمْ to our gods بِآِلِهَتِنَا ﴿٥٩﴾
a young man فَتًى we heard سَمِعْنَا they said قَالُوا wrong-doers
(to him) who لَهُ is called يُقَالُ talking against them يَذْكُرُهُمْ
إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا they said قَالُوا Abraham ﴿٦٠﴾
him عَلَيْهِ then you bring فَأْتُوا they said قَالُوا Abraham ﴿٦٠﴾
that they may لَعَلَّهُمْ (of) the people النَّاسِ eyes آَعَيْنِ (on) before
يَشْهَدُونَ ﴿٦١﴾ testifies/bear witness قَالُوا they said قَالُوا ﴿٦١﴾
O Abraham يَا إِبْرَاهِيمُ ﴿٦٢﴾ to our gods بِآِلِهَتِنَا this هَذَا done

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called *Ibrâhîm* (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O *Ibrâhîm* (Abraham)?"

قَالَ بَلْ فَعَلَهُم كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالُوا أَتَعْبدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَوْ لَكُمْ إِلَهَاتٌ غَيْرُ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

قَالَ he said بَلْ nay فَعَلَهُم did it كَبِيرُهُمْ the biggest of them هَذَا
this فَاسْأَلُوهُمْ if إِنْ so you ask them كَانُوا they can يَنْطِقُونَ ﴿٦٣﴾
then فَارْجِعُوا themselves أَنْفُسِهِمْ to إِلَيْكُمْ so they turned قَالُوا ﴿٦٣﴾

the ^(١١) الظَّالِمُونَ you (are) أَنْتُمْ verily you إِنَّكُمْ they said
 wrong-doers ثُمَّ then نَكْسُوا they turned عَلَى (on) to رُءُوسِهِمْ
 themselves (their heads) لَقَدْ indeed عَلِمْتَ you know مَا not هَؤُلَاءِ
 these (idols) يَنْطِقُونَ ^(١٢) قَالَ speak he said أَتَعْبُدُونَ do you
 then worship مِنْ دُونِ besides اللَّهِ Allah مَا that which لَا
 neither يَنْفَعُكُمْ can profit you شَيْئًا at all وَلَا nor يَضُرُّكُمْ ^(١٣)
 you أَلَمْ fie لَكُمْ upon you (for) وَلِمَا and for that which تَعْبُدُونَ
 you worship مِنْ دُونِ besides اللَّهِ Allah أَفَلَا do not تَعْقِلُونَ ^(١٤) you
 think

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zâlimûn*." 65. Then they turned to themselves (their first thought and said): "Indeed you know well that these (idols) speak not!" 66. said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ^(١٥) قُلْنَا يَبْنَازُ كُوفِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ^(١٦) وَأَرَادُوا بِهِ
 كَيْدًا فَجَعَلْنَاهُمُ الْآخِضِينَ ^(١٧) وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ^(١٨) وَوَهَبْنَا لَهُ
 إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ^(١٩)

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ and help your gods if كُنْتُمْ ^(١٥) فاعِلِينَ ^(١٦) قُلْنَا We said يَبْنَازُ O fire
 كُوفِي be you بَرْدًا coolness وَسَلَامًا and safety عَلَىٰ (on) for إِبْرَاهِيمَ ^(١٦)
 Abraham وَأَرَادُوا and they wanted بِهِ harm/(plot) كَيْدًا with him
 فَجَعَلْنَاهُمُ ^(١٧) الْآخِضِينَ but We made them the worst losers وَنَجَّيْنَاهُ
 and We rescued him وَلُوطًا and Lot إِلَى to الْأَرْضِ the land الَّتِي
 which بَارَكْنَا We have blessed فِيهَا (in it) لِلْعَالَمِينَ ^(١٨) upon him
 and We bestowed وَوَهَبْنَا لَهُ إِسْحَاقَ and We bestowed وَيَعْقُوبَ
 and Jacob نَافِلَةً as an extra وَكُلًّا and each one جَعَلْنَا
 righteous صَالِحِينَ ^(١٩)

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."
 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lût (Lot) to the land which We have blessed for the '*Âlamîn* (mankind and jinn). 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧١﴾ وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبْثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِيقِينَ ﴿٧٢﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٣﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٤﴾

وَجَعَلْنَاهُمْ أِمَّةً and We made them leaders يَهْدُونَ guiding بِأَمْرِنَا by Our Command وَأَوْحَيْنَا and We revealed إِلَيْهِمْ to them فِعْلَ the doing (of) الْخَيْرَاتِ good deeds وَإِقَامَ (of) الصَّلَاةِ performing prayer وَإِيتَاءَ Zakat and giving الزَّكَاةِ and they were وَكَانُوا of Us عَابِدِينَ ﴿٧١﴾ and Lot وَلُوطًا the worshippers ءَاتَيْنَاهُ and We gave حُكْمًا him judgement وَعِلْمًا and knowledge وَنَجَّيْنَاهُ We saved him مِنَ الْقَرْيَةِ the town الَّتِي which كَانَتْ had been تَعْمَلُ working الْفَبْثَاتِ wicked and filthy deeds إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوْءٍ evil فَاسِيقِينَ ﴿٧٢﴾ wicked, rebellious وَأَدْخَلْنَاهُ and We admitted him فِي (in) رَحْمَتِنَا Our Mercy إِنَّهُ he and (remember) الصَّالِحِينَ ﴿٧٣﴾ the righteous وَنُوحًا so We فَاسْتَجَبْنَا aforetime إِذْ when he نَادَى cried مِنْ قَبْلُ he answered لَهُ to him فَنَجَّيْنَاهُ then We saved him وَأَهْلَهُ and his family مِنَ الْكَرْبِ the distress الْعَظِيمِ ﴿٧٤﴾ great

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Salât*, and the giving of *Zakât* and of Us (Alone) they were the worshippers. 74. And (remember) Lût (Lot), We gave him *Hukm* and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith*. Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh). 75. And We admitted him to

Our Mercy; truly, he was of the righteous. 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَصَرَّتْهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَخْتَصِمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ؕ آتَيْنَاهُمَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

وَنَصَرْنَاهُ the people الْقَوْمَ against مِنْ and We helped him كَذَّبُوا who كَذَّبُوا denied/belied بِآيَاتِنَا Our Signs إِنْهُمْ verily they كَانُوا so We drowned them فَأَغْرَقْنَاهُمْ evil سَوْمَ a people قَوْمَ were أَجْمَعِينَ ﴿٧٧﴾ and (remember) David دَاوُدَ and سُلَيْمَانَ and Solomon (of) الْحَرْثِ in (the case) فِي they gave judgement يَحْكُمَانِ when field/tillage إِذْ had pastured فِيهِ in which غَنَمُ to their لِحْكُمِهِمْ and We were وَكُنَّا (of) people الْقَوْمِ sheep so We made to understand it فَفَهَّمْنَاهَا witness ﴿٧٨﴾ judgement شَهِيدٍ سُلَيْمَانَ Solomon وَكُلًّا and each of them هَآئِنَا We gave حُكْمًا and We subjected وَسَخَّرْنَا and knowledge وَعِلْمًا judgement to glorify Our يُسَبِّحُنَ the mountains دَاوُدَ David الْجِبَالُ and We were وَكُنَّا and the birds وَالطَّيْرِ Praises ﴿٧٩﴾ فَنُحَمِّلُهُنَّ

77. We helped him against the people who denied Our *Ayât*. Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٥﴾ وَلَسُمِئَنَّ الرِّيحُ عَاصِفَةً تَجْرِي بِأَمْرِ رَبِّهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٦﴾ وَ مِنَ الشَّجَابِطِ مَنْ يَقُولُ صُوتٌ كَوٍّ وَيَعْمَلُ لَوَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٧﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

for those who ^(٨١)لِلْمَعِينِينَ and a Reminder ^(٨٢)وَذِكْرِي Ourselves
 and Idris ^(٨٣)وَإِدْرِيسَ and (remember) Ishmael ^(٨٤)وَإِسْمَاعِيلَ worship
 (were) from among ^(٨٥)كُلِّ the patient ones ^(٨٦)وَأَدْخَلْنَاهُمْ the patient ones
 and We admitted them ^(٨٧)وَأَدْخَلْنَاهُمْ the patient ones (were) of ^(٨٨)مِنْ
 verily they ^(٨٩)إِنَّهُمْ Our Mercy ^(٩٠)رَحْمَتًا (in) to
 and (remember) Dhun-Nun ^(٩١)وَذَا النُّونِ the righteous ^(٩٢)الضَّالِّينَ
 and ^(٩٣)إِذْ when he went off ^(٩٤)مَغْضِبًا in anger ^(٩٥)فَقَطَّرَ over him
 We have power ^(٩٦)نَقْدِرُ never ^(٩٧)أَنْ that ^(٩٨)أَنْ imagined
 that ^(٩٩)فَكَادَى then he cried ^(١٠٠)فَكَادَى the darkness ^(١٠١)الظُّلُمَاتِ in/through
 Glorified are ^(١٠٢)سُبْحَانَكَ You ^(١٠٣)أَنْتَ but ^(١٠٤)إِلَّا god ^(١٠٥)إِلَٰهَ (there is) no
 the ^(١٠٦)الظَّالِمِينَ (from) of ^(١٠٧)كُنْتُ truly I ^(١٠٨)إِنِّي You
 wrong-doers

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma'il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): *Lâ ilâhâ illâ Anta*, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers."

فَاسْتَجَبْنَا لَهُ وَبَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ ^(٨٨)وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي
 فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ^(٨٩)فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا
 يُسْكِرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ^(٩٠)

and We delivered ^(٩١)وَبَجَّيْنَاهُ (to) him ^(٩٢)لَهُ so We answered ^(٩٣)فَاسْتَجَبْنَا
 We ^(٩٤)وَشَجَّيْنَاهُ and thus ^(٩٥)وَكَذَلِكَ the distress ^(٩٦)مِنَ الْغَمِّ from ^(٩٧)مِنَ him
 and (remember) ^(٩٨)وَزَكَرِيَّا the believers ^(٩٩)الْمُؤْمِنِينَ deliver
 O My ^(١٠٠)رَبِّ his Lord ^(١٠١)نَادَى when ^(١٠٢)إِذْ Zakariyya
 Lord ^(١٠٣)لَا not ^(١٠٤)تَذَرْنِي leave me ^(١٠٥)فَرْدًا single ^(١٠٦)وَأَنْتَ and You
 so We answered ^(١٠٧)فَاسْتَجَبْنَا (of) the inheritors ^(١٠٨)الْوَارِثِينَ (are) Best

لَهُمَّ and We bestowed وَوَقَبْنَا him (John) وَأَصْلَحْنَا for him لَهُمَّ and We cured, made sound وَرَجَعْنَا hasten used to, were كَانُوا verily they إِنَّهُمْ his wife and they used to call وَيَدْعُونَا good deeds (in) فِي to do and they were وَكَانُوا and fear وَرَهْبًا with hope on us humble, meek خَاشِعِينَ (for) before Us

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. 89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٠﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩١﴾ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٢﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ كَنُيُوتٌ ﴿٩٣﴾ وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٤﴾

وَالَّتِي أَحْصَنَتْ guarded فَرْجَهَا her chastity فَنَفَخْنَا Our Spirit رُوحِنَا through مِنْ into her فِيهَا then We breathed وَجَعَلْنَاهَا (Gabriel) وَابْنَهَا and her son آيَةً and her son your أُمَّتُكُمْ this هَذِهِ truly إِنَّ for the worlds ﴿٩٠﴾ a sign (nation) religion أُمَّة (is) nation وَاحِدَةً one وَأَنَا and I رَبُّكُمْ but they فَاعْبُدُونِ ﴿٩١﴾ (am) your Lord among them أَمْرَهُمْ have broken up بَيْنَهُمْ their affair (religion) رَاجِعُونَ ﴿٩٢﴾ all إِلَيْنَا Us رَاجِعُونَ ﴿٩٣﴾ they shall return فَمَنْ and he يَعْمَلْ does مِنْ (from) الصَّالِحَاتِ righteous deeds وَهُوَ and he مُؤْمِنٌ (is) a believer فَلَا then not كُفْرَانَ will be rejected لِسَعِيدِهِ his efforts وَإِنَّا We لَهُمَّ and verily وَكُنُيُوتٌ ﴿٩٣﴾ (are) town قَرْيَةٍ on عَلَى and a ban (is laid) وَحَرَامٌ recorders, writers

أَهْلَكْنَاهَا which We have destroyed أَنَّهُمْ that they لَا not
shall return ﴿٥٥﴾

91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for *Al-'Ālamin*. 92. Truly, this, your *Ummah* is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

حَقٌّ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٥٦﴾ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَتَوَلَّوْنَآ قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٥٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٥٨﴾ لَوْ كَانَتْ هَتُوكَآءَ آلِهَةٍ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٥٩﴾

حَقٌّ until إِذَا when فُتِحَتْ are let loose يَأْجُوجُ Gog and مَاْجُوجُ Magog
مِنْ every حَدَبٍ mound وَهُمْ and they يَنْسِلُونَ ﴿٥٦﴾ swoop down وَأَقْتَرَبَ the الْوَعْدُ and shall draw near
الْحَقُّ promise true فَإِذَا then when هِيَ (it) شَاخِصَةٌ is fixed أَبْصَرُ الَّذِينَ gazes (of) those who كَفَرُوا disbelieved يَتَوَلَّوْنَآ woe to us
قَدْ indeed كُنَّا we were فِي in غَفْلَةٍ heedlessness مِنْ from هَذَا this بَلْ but كُنَّا we were ظَالِمِينَ ﴿٥٧﴾ wrong-doers إِنَّكُمْ you worship وَمَا certainly you تَعْبُدُونَ and that which جَهَنَّمَ Hell أَنْتُمْ you
besides اللَّهِ Allah حَصْبُ (are) fuel (for) جَهَنَّمَ Hell هَتُوكَآءَ these لَا if كَانَتْ were it وَرَدُوهَا not مَا gods (idols) وَلَهُمْ
وَكُلٌّ all of them فِيهَا therein خَالِدُونَ ﴿٥٩﴾ will abide

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose, and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of

this — nay, but we were *Zâlimûn*.” 98. Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٩٨﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٩٩﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٠﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَلَاقَتْهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠١﴾

لَهُمْ فِيهَا زَفِيرٌ therein for them (will be) breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. 103. The greatest terror will not grieve them, and the angels will meet them (with the greeting:) “This is your Day which you were promised.”

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. 103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) “This is your Day which you were promised.”

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ﴿١٠٢﴾ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٣﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٤﴾ إِنَّ هَٰذَا لَبَلَاغٌ لِّقَوْمٍ عَاكِدِينَ ﴿١٠٥﴾

يَوْمَ نَطْوِي السَّمَاءَ We shall roll up (remember) the Day for books كَطَيِّ السِّجِلِّ like a rolled up scroll لِلْكُتُبِ We began كَمَا as اَوَّلَ the first خَلْقٍ creation نُعِيدُهُ We

truly upon Us عَلَيْنَا (it is) a promise وَعَدًا shall repeat it
 We have كَتَبْنَا and indeed وَلَقَدْ doers فَعَلِينَا ﴿١٠٤﴾ We are
 the Book (the الذِّكْر after مِنْ بَعْدِ the Psalms الزُّبُر in written
 shall inherit it يَرِثُهَا the land الْأَرْضُ that Saved Tablet) عِبَادِي
 this هَذَا in فِي verily إِنَّ righteous الصَّالِحُونَ ﴿١٠٥﴾ My slaves
 for a people لِقَوْمٍ indeed (is) a preaching Message بَلَاغًا
 who worship (Allah) عِبَادِي ﴿١٠٦﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabûr after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh) that My righteous slaves shall inherit the land. 106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدٌ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٥﴾ فَإِن تَوَلَّوْاْ فَقُلْ ءَاذَنُكُم عَلَى سَوَآءٍ وَإِن أَدْرِيٓتْ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ ﴿١٠٦﴾ إِنَّهُ يَعْلَمُ الْجَهَرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١٠٧﴾ وَإِن أَدْرِيٓ لَعَلَّمُ فَتَنَةً لَّكُمْ وَمَتَّعٌ إِلَيَّ حِينٌ ﴿١٠٨﴾ قُلْ رَبِّ آخِرُ الْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٠٩﴾

as a mercy رَحْمَةً but إِلَّا We have sent you أَرْسَلْنَاكَ and not وَمَا
 it is revealed يُوحِي only إِنَّمَا say قُلْ for the worlds لِّلْعَالَمِينَ ﴿١٠٤﴾
 One إِلَهٌ (is) God إِلَهُ your god أَنَّمَا that إِلَهُكُمُ اللَّهُ وَحْدٌ ﴿١٠٥﴾
 but فَإِن submit (to His will) أَنتُم you مُسْلِمُونَ ﴿١٠٦﴾ فَهَلْ will then
 I give you a notice ءَاذَنُكُم then say فَقُلْ they turn away تَوَلَّوْاْ if
 whether is أَقْرَبُ I do know أَدْرِيٓتْ and not وَإِن all alike عَلَى سَوَآءٍ
 you are promised تَوَعَدُونَ ﴿١٠٦﴾ what مَا far بَعِيدُ or أَمْ near
 spoken الْقَوْلِ from الْجَهَرَ knows الْعَلَمُ verily He يَعْلَمُ
 you تَكْتُمُونَ ﴿١٠٧﴾ that which مَا and He knows وَيَعْلَمُ word
 perhaps it may be لَعَلَّمُ I know أَدْرِيٓ and not وَإِن conceal
 لَكُمْ a trial وَمَتَّعٌ for you إِلَيَّ and an enjoyment حِينٌ ﴿١٠٨﴾

in truth judge you أَمُرُ My Lord رَبِّ he said قُلْ a while
Whose أَلْسْتَمَانُ (is) the Most Gracious الرَّحْمَنُ and our Lord وَرَبَّنَا
you attribute تَصِفُونَ ﴿١١٧﴾ that which مَا against عَلَى help is sought

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamîn.
108. Say (O Muhammad ﷺ): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will?" 109. But if they turn away say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far."
110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal. 111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while. 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَفْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ
عَمَّا أََرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ
فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يَأْتِيهَا O النَّاسُ اتَّقُوا رَبَّكُمُ your lord إِنَّ زَلْزَلَةَ the earthquake the hour شَفْءٌ (is) a thing عَظِيمٌ ﴿١﴾ terrible يَوْمَ تَرَوُنَّهَا you shall see it تُذْهِلُ every مَرْضِعَةٍ nursing (mother) عَمَّا whoever أََرْضَعَتْ forget
pregnant كُلُّ and will drop تَضَعُ she nursed
woman حَمْلَهَا her load وَتَرَى and you shall see النَّاسَ سُكَرَىٰ as in a drunken state وَهُمْ yet not (will) يَسْكُرُونَ they
﴿٢﴾ (of) Allah شَدِيدٌ (is he) who عَذَابُ the Torment وَلَكِنَّ be) drunken
﴿٣﴾ (will be) severe وَمِنَ mankind النَّاسِ and among يُجَادِلُ disputes فِي in (concerning) Allah بِغَيْرِ without عِلْمٍ

devil شَيْطَانٍ every كُلِّ and (he) follows وَيَتَّبِعُ knowledge
 مَرِيدٍ ﴿٢﴾ rebellious كَيْبَ it is decreed (written) عَلَيْهِ for him أَنَّهُ
 will mislead يَضِلُّهُ verily he فَاتَّبِعْهُ follows him تَوَلَّاهُ whosoever مَنْ that
 وَسَيُجِيبُ him and will guide him إِلَيَّ to عَذَابِ the torment السَّعِيرِ ﴿٣﴾
 (of) the Fire

Sûrat Al-Hajj
(The Pilgrimage) XXII

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. 3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ
 مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
 أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يُؤَفِّقُ وَمِنْكُمْ مَّنْ يُّرِدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
 وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيجٌ ﴿١﴾

يَتَأْتِيهَا O النَّاسُ mankind إِنْ كُنْتُمْ if you are فِي رَيْبٍ doubt
 We have الْبَعْثِ about Resurrection فَإِنَّا then verily خَلَقْنَاكُمْ
 mixed from تُرَابٍ dust ثُمَّ then مِّنْ نُطْفَةٍ from
 from عَلَقَةٍ drops of male and female sexual discharge
 a little lump of human flesh ثُمَّ then مِّنْ مُّضْغَةٍ from
 that We may make لِّنُبَيِّنَ and unformed وَغَيْرِ مُّخَلَّقَةٍ formed
 in (it) clear لَكُمْ to you وَنُقَرِّرُ (it) and We cause to remain (it) فِي

term أَجَلٍ for إِيَّاكَ We will نَشَاءُ whom مَا the wombs الْأَرْحَامِ
 as طِفْلًا We bring you out نُخْرِجُكُمْ then ثُمَّ an appointed سَمًى
 your age of full أَشْدَّكُمْ you may reach لَتَبْلُغُوا then ثُمَّ infants
 dies يَتَوَفَّى (there is he) who مَن and among you وَمِنْكُمْ strength
 is brought يُرَدُّ (there is he) who مَن and among you وَمِنْكُمْ
 so that not لِكَيْلَا age الْعُمُرِ the miserable أَزْدِلَ to إِيَّاكَ back
 anything يَعْلَمَ he knows مِنْ بَعْدِ عِلْمٍ after عِلْمٍ having known شَيْئًا
 but when وَتَرَى and you see وَالْأَرْضِ the earth هَامِدَةً بارِئًا فَإِذَا
 أَنزَلْنَا We send down عَلَيْهَا on it الْمَاءَ water آمَزَتْ it is stirred وَرَبَّتْ
 and it swells وَأَنْبَتَتْ and puts forth مِنْ (from) كُلِّ every نَوْعٍ
 lovely بِهَيْجٍ kind

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah*, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتُمْ يُحْيِي الْمَوْتَى وَأَنْتُمْ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ
 مَنْ فِي الْقُبُورِ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾ ثَائِي عَظِيمٍ لِيُضِلَّ عَنْ
 سَبِيلِ اللَّهِ لَمْ فِي الدُّنْيَا خِزْيٌ وَنَذِيرُهُمْ يَوْمَ الْقِيَمَةِ عَذَابُ الْحَرِيقِ ﴿٩﴾

the Truth ذَٰلِكَ (is) بِأَنَّ that (is) اللَّهُ Allah هُوَ (He) is لَحَقُّ the Truth
 and it وَأَنْتُمْ Who gives life يُحْيِي and it is He وَأَنْتُمْ to the dead
 Able to do قَدِيرٌ things كُلِّ (on) شَيْءٍ all is He Who is عَلَى
 (there is) no رَيْبَ the Hour السَّاعَةَ and surely آتِيَةٌ is coming لَا
 will resurrect يَبْعَثُ Allah اللَّهُ and that وَأَنَّ about it دُوبْتِ
 مَنْ those who فِي (are) فِي the graves وَمِنَ and from النَّاسِ

مَنْ mankind (is he) who يُجَادِلُ disputes in Allah الله about عِندَ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a Book مُنِيرٌ ⑤ giving light نَافٍ bending عِطْفِهِ his side لِيُضِلَّ to mislead (others) عَنْ سَبِيلِ the Path الله (of) Allah لَهُ (there is) in الدُّنْيَا the world خِزْيٌ a disgrace وَنَذِيقُهُ (of) Resurrection اَلْيَقْمَةِ on the Day يَوْمَ We shall make him taste عَذَابِ the torment الْحَرِيقِ ⑥ (of) burning (Fire)

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. 8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), 9. Bending his neck in pride (far astray from the path of Allâh), and leading (others) too (far) astray from the path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ⑩ وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ⑪ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ⑫

ذَٰلِكَ (is) that بِمَا because of what قَدَّمْتَ have sent forth يَدَاكَ your hands وَأَنَّ verily and اللَّهُ Allah لَيْسَ is not بِظَلَّامٍ unjust لِّلْعَبِيدِ ⑩ to His slaves وَمِنَ among النَّاسِ mankind and عَنِ Allah الله who يَعْْبُدُ worships عَلَى upon حَرْفٍ the very edge فَإِنْ if أَصَابَهُ befalls him خَيْرٌ good اطْمَأَنَّ he is content بِهِ with it وَإِنْ and if أَصَابَتْهُ befalls him فِتْنَةٌ a trial انْقَلَبَ he turns back عَلَى on وَجْهِهِ his face خَسِرَ he loses الدُّنْيَا this world وَالْآخِرَةَ and the ⑪ Hereafter ذَٰلِكَ that هُوَ it is الْخُسْرَانُ the loss الْمُبِينُ ⑫ evident يَدْعُوا he calls مِن دُونِ besides اللَّهُ Allah مَا unto that which لَا not يَضُرُّهُم hurts him وَمَا لَا nor يَنْفَعُهُم profits him ذَٰلِكَ that هُوَ (it) is الضَّلَالُ a straying الْبَعِيدُ ⑫ far away

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. 11. And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٢﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٣﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٤﴾

يَدْعُوا he calls لِمَنْ he calls ضَرُّهُ his harm أَقْرَبُ nearer (is) مِنْ than نَفْعِهِ his profit لَيْسَ certainly an evil الْمَوْلَىٰ patron وَلَيْسَ and certainly an evil الْعَشِيرُ ﴿١٢﴾ friend إِنَّ truly اللَّهُ Allah يُدْخِلُ those who ءَامَنُوا believe وَعَمِلُوا do and do الصَّالِحَاتِ righteous deeds جَنَّاتٍ Gardens (to) تَجْرِي flowing مِنْ تَحْتِهَا beneath them الْأَنْهَارُ rivers إِنَّ verily اللَّهُ Allah يَفْعَلُ does مَا what يُرِيدُ ﴿١٣﴾ He wills مَنْ whoever كَانَتْ (was) يَظُنُّ thinks أَنَّ that لَنْ not يَنْصُرُهُ help him اللَّهُ Allah فِي in الدُّنْيَا this world وَالْآخِرَةِ the Hereafter فَلْيَمْدُدْ let him stretch out بِسَبَبٍ a rope إِلَى to السَّمَاءِ the ceiling (sky) ثُمَّ then لْيَقْطَعْ let him strangle himself فَلْيَنْظُرْ let him see هَلْ whether يُذْهِبَنَّ will remove كَيْدُهُ his plan مَا what يَغِيظُ ﴿١٤﴾ he rages

13. He calls unto him whose harm is nearer than his profit; certainly an evil *Maulâ* (patron) and certainly an evil friend! 14. Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. 15. Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَٰلِكَ أَرْسَلْنَاهُ ءَايَاتٍ يُبَيِّنُ وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ
وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُؤْمِن بِاللَّهِ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

وَكَذَٰلِكَ أَرْسَلْنَاهُ ءَايَاتٍ as signs We sent it down and thus clear وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يُرِيدُ ﴿١٦﴾ He and that whom guides He wills. إِنَّ الَّذِينَ ءَامَنُوا those who believe and those who are Jews, and the Sabians, and the Christians, and those who worship others besides Allah. truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a witness. ﴿١٧﴾ شَهِيدٌ that you see (is) a witness. أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of mankind. and (there are) many and whomsoever Allah disgraces. فَمَا لَهُ مِن مُّكْرِمٍ Allah verily (for) him does what He wills. ﴿١٨﴾

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills. 17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh; truly, Allâh will judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb*, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

هَذَانِ خَصِمَانِ اِتَّخَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۚ وَلَهُمْ مَقْشِعٌ مِنْ حَدِيدٍ ۚ كُلَّمَا اَرَادُوا اَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۝

هَذَانِ these two خَصِمَانِ opponents اِتَّخَصَمُوا dispute (with each other) فِي about رَبِّهِمْ their Lord الَّذِينَ then those who كَفَرُوا disbelieved قُطِعَتْ will be cut out لَهُمْ for them ثِيَابٌ garments of نَارٍ fire يُصَبُّ will be poured down مِنْ فَوْقِ over رُءُوسِهِمُ their heads الْحَمِيمُ (is) in فِي in بُطُونِهِمْ their bellies وَالْجُلُودُ and skins وَلَهُمْ and for them مَقْشِعٌ them (are) of مِنْ of حَدِيدٍ iron ۝ كُلَّمَا whenever اَرَادُوا they seek اَنْ اَنْ يَخْرُجُوا to get away مِنْهَا therefrom فِيهَا they will be driven back اُعِيدُوا anguish غَمٍّ from/due to مِنْ the torment عَذَابَ and (it will be said to them) taste وَذُوقُوا therein (of) burning (Fire) ۝

19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron. 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۖ وَهَدُوءًا إِلَى السَّكِينِ ۖ وَقَوْلُهُمْ هُتُوتُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۖ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْكَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَاقِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمِ تُدْرِكُهُ مِنْ عَذَابِ أَلِيمٍ ۝

إِنَّ Allah truly يُدْخِلُ those who الَّذِينَ will admit وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds جَنَّاتٍ (to) تَجْرِي Gardens flowing مِنْ تَحْتِهَا beneath them الْأَنْهَارُ rivers يُجَلَّوْنَ they will be adorned فِيهَا in them مِنْ in أَسَاوِرَ with

and their **وَلِبَاسُهُمْ** and pearls **وَلَوْْلُؤًا** gold **ذَهَبٍ** of bracelets **مِنْ** and they **وَهُدًوَا** (will be) of silk **حَرِيرًا** therein **فِيهَا** garments and they **وَهُدًوَا** speech **الْقَوْلِ** (of) goodness **مِنْ** unto **إِلَى** are guided of Him Who **لَقَيْدًا** the Path **صِرَاطٍ** to **إِلَى** and they are guided disbelieve **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** is Worthy of praise (of) Allah **اللَّهُ** the Path **مَسِيلٍ** from **عَنْ** and hinder (men) **وَيَصُدُّونَ** We have **جَعَلْنَاهُ** which **الَّذِى** Sacred **الْحَرَامِ** and the Mosque **وَالْمَسْجِدِ** the **الْعَاكِفُ** (are) equal **سَوَاءً** to (all) mankind **لِلنَّاسِ** made (open) the dweller **فِيهِ** in it **وَالْبَادِ** and the visitor **وَمَنْ** and whoever **يُرِدْ** or to do wrong **يُظَلِّمِ** to evil actions **بِالْحَكَمِ** therein **فِيهِ** inclines **نُزِقَهُ** a torment **عَذَابٍ** from **مِنْ** We will cause him to taste **أَلِيمٍ** painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. 24. And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allâh, and from *Al-Masjid Al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

وَلِذَٰ بَوَّانَا لِابْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ فِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

Abraham **لِابْرَاهِيمَ** We showed **بَوَّانَا** and (remember) when **وَلِذَٰ** **مَكَاتِ** the site **الْبَيْتِ** (of) the (Sacred) House **أَنْ** that **لَا تُشْرِكَ** and **وَطَهَّرَ** anything **شَيْئًا** with Me **فِي** associate not (in worship) for those who circumambulate **لِلطَّائِفِينَ** My House **بَيْتِي** cleanse and **وَالرُّكَّعِ** and those who stand up for prayer **وَالْقَائِمِينَ** (it) and **وَأَذِّنْ** and make prostration **السُّجُودِ** those who bow down

they بِأَنُوكَ the pilgrimage بِالْحَجِّ mankind النَّاسِ to فِي proclaim
 every كُلِّ and on وَعَلَى on foot رِجَالًا will come to you
 every كُلِّ from مِنْ they will come يَأْتِينَ lean (camel)
 deep (and distant) عَمِيقٍ mountain highway

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);" 27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٦﴾ ثُمَّ لِيَقْضُوا تَشَهُُّهُمْ وَلِيُوفُوا نَّذْرَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَرَبِيِّ ﴿٢٧﴾ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ وَأُجِّلْتَ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٢٨﴾

لِيَشْهَدُوا things that are of benefit مَنَافِعَ that they may witness
 وَيَذْكُرُوا to them and mention اسْمَ the Name اللَّهِ (of) Allah فِي
 on أَيَّامٍ days مَّعْلُومَاتٍ appointed عَلَى over مَا whatever رَزَقَهُمْ
 (of) He has provided them from بَهِيمَةِ the beast الْأَنْعَامِ (of)
 who had الْبَائِسَ and feed وَأَطْعِمُوا thereof مِنْهَا then eat فَكُلُوا cattle
 let them لِيَقْضُوا then ثُمَّ the poor الْفَقِيرَ a very hard time
 and perform تَشَهُُّهُمْ complete their prescribed duties وَلِيُوفُوا
 the House بِالْبَيْتِ and circumambulate وَلِيَطُوفُوا their vows نَّذْرَهُمْ
 honours الْعَرَبِيِّ ﴿٢٧﴾ Ancient ذَلِكَ is وَمَنْ and whoever يُعْظِمِ
 (is) حُرْمَتِ the sacred thing اللَّهِ (of) Allah فَهُوَ then that خَيْرٌ
 and are لَّهُ better for him عِنْدَ (with) رَبِّهِ his Lord وَأُجِّلْتَ
 what إِلَّا the cattle الْأَنْعَامُ to you لَكُمْ made lawful

يُتَنَّى عَلَيْكُمْ will be mentioned to you فَأَجْتَنِبُوا so shun الرِّجْسَ
and الْآثِينَ of the abomination (worshipping) and اجْتَنِبُوا idols
lying قَوْلَ الزُّورِ speech shun

28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House. 30. That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

حُفَّاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعْبَكَ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٠﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحْلُوهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣١﴾

associating حُفَّاءَ not مُشْرِكِينَ to Allah being upright
assigns partners بِهِ and whoever وَمَنْ unto Him partners
بِاللَّهِ to Allah فَكَأَنَّمَا (it is) as if خَرَّ he had fallen مِنَ السَّمَاءِ
the sky فَتَخَطَفُهُ الطَّيْرُ and had snatched him أَوْ the birds تَهْوِي or
blown (overcome) بِهِ الرِّيحُ the wind فِي to مَكَانٍ a place
Sَحِيقٍ ﴿٢٩﴾ far off وَمَنْ that يُعْظِمِ and whosoever شَعْبَكَ honours
the Symbols اللَّهُ (of) فَإِنَّهَا then it is truly تَقْوَى from
الْقُلُوبِ ﴿٣٠﴾ (of) the hearts لَكُمْ you have فِيهَا in them مَنَافِعُ
benefits إِلَى for أَجَلٍ term مُّسَمًّى an appointed ثُمَّ then
مَحْلُوهَا (afterwards) إِلَى they are brought for sacrifice إِلَى الْبَيْتِ
the Ancient الْعَتِيقِ House

31. *Hunafâ' Lillâh*, not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. **32.** Thus it is and whosoever honours the Symbols of Allâh, then it is truly, from the piety of the hearts. **33.** In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِنَّهُمْ كَانُوا أَكْثَرًا فَاسِقِينَ ﴿٢١٦﴾
 أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٢١٧﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُم وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
 رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢١٨﴾

وَلِكُلِّ نَسَبَةٍ مِّنْكُمْ نُسَبَةٌ مِّنْهُمْ وَأَنذَرْنَاهُمْ يَوْمَهُمْ ذَٰلِكُمْ وَمَا يُؤْمِنُونَ إِلَّا بِاللَّهِ الْعَظِيمِ ۚ

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhbbitûn*, 35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn*; and who perform *As-Salât*, and who spend (in Allâh's Cause) out of what We have provided them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَّنْ يَبَالِ اللَّهُ لَحْمُومَهَا وَلَا دِمَاؤُهَا وَلَكِنَّ يَبَالُ النُّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَيُنَبِّشِ الْمُحْسِنِينَ ﴿٣٧﴾

We have made them **جَعَلْنَاهَا** and cows, oxen or camels **وَالْبُدْنَ** (of) Allah **اللَّهُ** the Symbols **شَعَائِرِ** (as) among **مِّنْ** for you **لَكُم** you have **فِيهَا** in them **خَيْرٌ** much good **فَاذْكُرُوا** so mention **اسْمَ** (they are) drawn **صَوَافٍ** over them **عَلَيْهَا** (of) Allah **اللَّهُ** the Name they are down **وَجَبَتْ** then when **فَإِذَا** up in lines (for sacrifice) **جُنُوبُهَا** on their sides **فَكُلُوا** eat **مِنْهَا** thereof **وَأَطِيعُوا** and feed **الْقَانِعَ** and the beggar who **وَالْمُعْتَرَّ** the poor man (who does not ask) men to **لَكُم** We have made them subject **سَخَّرْنَاهَا** thus **كَذَلِكَ** asks (men) you **لَعَلَّكُمْ** that you **تَشْكُرُونَ** ﴿٣٦﴾ that you **لَكُم** never **لَّنْ** may be grateful **يَبَالِ** reaches **اللَّهُ** Allah **لَحْمُومَهَا** nor **وَلَا** their meat **دِمَاؤُهَا** their blood **وَلَكِنَّ** but **يَبَالُ** reaches him **النُّقْوَى** the piety **مِنْكُمْ** from you **كَذَلِكَ** that **لَكُم** He made them subject **سَخَّرَهَا** thus **يُنَبِّشِ** you may magnify **اللَّهُ** Allah **عَلَى** for **مَا** what **هَدَاكُمْ** He guided **وَيُنَبِّشِ** you and give glad tidings **الْمُحْسِنِينَ** ﴿٣٧﴾ to doers of good

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُوذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفُوتَتِ صُورُوعٌ وَبِيعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

إِنَّ truly Allah defends the الَّذِينَ those who believe إِنَّ verily Allah لا not likes كُلَّ every خَوَّانٍ treacherous ingrater ﴿٣٨﴾ permission is given أُوذِنَ those who are fought against بِأَنَّهُمْ because they ظُلِمُوا wronged and surely وَإِنَّ they have been wronged have been expelled from دِيَارِهِمْ their homes بِغَيْرِ without حَقٍّ cause only/but أَن that يَقُولُوا they said رَبُّنَا our Lord اللَّهُ checks and had it not been that وَلَوْلَا (is) Allah would by another بَعْضُ (of) people and churches وَبِيعٌ monasteries have been pulled down and صَلَوَاتٌ and synagogues and مَسَاجِدُ and mosques يُذَكَّرُ wherein the Name اللَّهُ the Name of Allah كَثِيرًا much وَلَيَنْصُرَنَّ help Him (His يَنْصُرُهُ those who Allah verily, will help Cause) truly Allah لَقَوِيٌّ (is) All-Strong عَزِيزٌ All-Mighty

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

الَّذِينَ in We give them power if those who
 أَقَامُوا the land they establish
 الصَّلَاةَ prayer and
 وَآتَوُا Zakat (charity alms) and they command
 الزَّكَاةَ pay
 بِالْمَعْرُوفِ good and they forbid
 وَنَهَوْا عَنِ الْمُنْكَرِ evil
 وَلِلَّهِ Allah rests
 عَاقِبَةُ the end
 الْأُمُورِ (of all) matters
 وَإِنْ (of) they deny you
 يَكْذِبُوكَ verily denied
 قَبْلَهُمْ
 قَوْمُ the people
 نُوحٍ (of) Noah
 وَعَادٌ and
 وَثَمُودٌ and
 ثَمُودُ (of) Thamud
 إِبْرَاهِيمَ and the people
 وَقَوْمُ (of) Abraham
 لُوطٍ the people
 (of) Lot
 وَأَصْحَابُ مَدْيَنَ and the dwellers
 مَدْيَنَ (of)
 وَكَذَّبَ and was denied
 مُوسَىٰ Moses
 فَأَمَلَيْتُ but I
 لِلْكَافِرِينَ granted respite
 ثُمَّ to the disbelievers
 أَخَذْتَهُمْ I
 نَكِيرِ My
 كَانَ and how (terrible)
 فَكَيْفَ seized them
 punishment

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*, to pay the *Zakât* and they enjoin *Al-Ma'rûf*, and forbid *Al-Munkar*. And with Allâh rests the end of (all) matters (of creatures). 42. And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nûh (Noah), 'Âd and Thamûd (their Prophets). 43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot), 44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَلَا تَعَىٰ الْأَبْصَارُ وَلَكِن تَعَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ وَيَسْتَعِجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

We have **فَكَانَ** township **قَرْيَةٍ** (from) a **مِنْ** and many **وَهِيَ** so that it **ظَالِمَةً** (was) wrong-doer while it **عَلَى** destroyed **حَاوِيَةٍ** and well **وَيْثُ** its roofs in **لِيَسِيرُوا** have not **أَفَلَمْ** lofty **مَشِيدَةٍ** castle **وَقَصْرِ** (many) a deserted and have they **فَتَكُونُ لَهُمْ** the land **الْأَرْضِ** through **فِي** they travelled ears **قُلُوبٌ** hearts **يَعْقِلُونَ** to understand **يَا** with them **أَوْ** or **أَفَأَنْ** grow blind **تَعْمَى** not **لَا** verily **فَإِنَّهَا** with them **يَا** to hear **يَسْمَعُونَ** eyes **وَلَكِنْ** but **تَعْمَى** the hearts **الْقُلُوبُ** grow blind **أَلَيْ** and they ask **وَيَسْتَعِجِلُونَكَ** the breasts **الْصُّدُورِ** (are) in **فِي** which fails **يُخْلِفُ** and never **وَلَنْ** on the Torment **بِالْعَذَابِ** you to hasten with **عِنْدَ** a day **يَوْمًا** and verily **وَلَا** His Promise **وَعَدَهُ** Allah **رَبِّكَ** your Lord **كَأَنَّهُ** (is) as a thousand years **سَنَوَ** of what **تَعْدُونَ** you count (reckon) **كَمَا**

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَكَايْنِ مِنْ قَرْيَةٍ **أَمَلَيْتُ** هَا **وَهِيَ** ظَالِمَةٌ **ثُمَّ** أَخَذْتُهَا **وَالِيَّ** الْمَصِيرِ **قُلْ** يَتَأْتِيهَا النَّاسُ **إِنَّمَا** أَنَا لَكُمْ نَذِيرٌ **مُبِينٌ** **فَالَّذِينَ** آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ **وَرِزْقٌ** كَرِيمٌ **وَالَّذِينَ** سَعَوْا فِي **ءَايَاتِنَا** مُعْجِزِينَ **أُولَئِكَ** أَصْحَابُ **الْجَحِيمِ**

وَكَايْنِ and many **مِنْ** of قَرْيَةٍ a township **أَمَلَيْتُ** I gave respite **هَذَا** then (in **ثُمَّ** was given to wrong-doing **ظَالِمَةً** while it **وَهِيَ** to it (is) the final **الْمَصِيرِ** and to Me **وَالِيَّ** I seized it **أَخَذْتُهَا** the end) to **لَكُمْ** I **أَنَا** verily **إِنَّمَا** mankind **النَّاسُ** O **يَتَأْتِيهَا** say **قُلْ** return who **آمَنُوا** so those **فَالَّذِينَ** plain **مُبِينٌ** (am) a warner **نَذِيرٌ** you for them **لَهُمْ** righteous deeds **الصَّالِحَاتِ** and do **وَعَمِلُوا** believe

مَغْفِرَةٌ (is) forgiveness وَرِزْقٌ and provision كَرِيمٌ ﴿٥٠﴾ generous وَالَّذِينَ
 سَعَوْا against مَائِنَتِنَا Our Signs مُعْجِرِينَ and those who
 أَضَلُّوكَ frustrate (them) those are أَصْحَابُ the dwellers الْجَحِيمِ ﴿٥١﴾ (of)
 the Hell-Fire

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe and do righteous good deeds, for them is forgiveness and *Rizqun Karim*. 51. But those who strive against Our *Ayat*, to frustrate them, they will be dwellers of the Hell-fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
 ثُمَّ يُحْكِمُ اللَّهُ أَيْدِيَهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَمَا أَرْسَلْنَا and not مِنْ قَبْلِكَ We sent any مِنْ before you رَسُولٍ he did تَمَنَّى when but إِلَّا Prophet نَبِيٍّ nor Messenger
 أَلْقَى recite the revelation الشَّيْطَانُ threw الشَّيْطَانُ in أُمْنِيَّتِهِ his
 Fَيَنْسَخُ recitation اللَّهُ but abolishes اللَّهُ مَا يُلْقِي what throws in
 الشَّيْطَانُ Satan ثُمَّ then يُحْكِمُ establishes اللَّهُ اللَّهُ أَيْدِيَهُ His
 Revelations وَاللَّهُ and Allah عَلِيمٌ (is) All-Knower حَكِيمٌ ﴿٥٢﴾
 throws يُلْقِي what that He (Allah) may make لِيَجْعَلَ All-Wise
 الشَّيْطَانُ Satan فِتْنَةً a trial لِلَّذِينَ a trial in قُلُوبِهِمْ whose
 قُلُوبُهُمْ and the hardened مَرَضٌ hearts (is) a disease وَالْقَاسِيَةِ
 hearts وَإِنَّ certainly الظَّالِمِينَ and the wrong-doers لَفِي (are) in
 شِقَاقٍ an opposition بَعِيدٍ ﴿٥٣﴾ far-off

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: 53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the *Zalimûn* are in an opposition far-off.

وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُمْ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

have been given أُوْتُوا those who الَّذِينَ and that know وَلْيَعْلَمَ الْعِلْمَ أَنَّهُ knowledge that it (this Quran) الْحَقُّ (is) the truth مِنْ in it بِه so that they may believe فَيُؤْمِنُوا your Lord رَبِّكَ from and verily وَإِنَّ their hearts قُلُوبُهُمْ to it لَهُ and may submit فَتُخْبِتَ believe ءَامَنُوا (of) those who الَّذِينَ (is) the Guide لَهَادِ Allah اللَّهُ and will not وَلَا يَزَالُ Straight مُسْتَقِيمٍ ﴿٥٤﴾ the Path صِرَاطٍ to إِنَّ الَّذِينَ cease كَفَرُوا disbelieved فِي (to be) in مِرْيَةٍ about it (Quran) مِنْهُ doubt حَتَّى until تَأْتِيَهُمُ comes to them السَّاعَةُ the Hour بَغْتَةً suddenly أَوْ or يَأْتِيَهُمُ there comes to them عَذَابٌ the torment يَوْمٍ (of) a Day عَقِيمٍ ﴿٥٥﴾ (after which there will be no night)

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

الْمَلَكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِلَى اللَّهِ لَهُمْ خَيْرُ الرَّزَاقِينَ ﴿٥٨﴾

الْمَلَكُ the sovereignty يَوْمَئِذٍ on that Day لِلَّهِ (will be) for Allah يَحْكُمُ He will judge بَيْنَهُمْ between them فَالَّذِينَ so those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous good deeds فِي in جَنَّاتِ (will be) in النَّعِيمِ ﴿٥٦﴾ (of) delight وَالَّذِينَ and those هَاجَرُوا and denied بِآيَاتِنَا Our Verses كَفَرُوا who كَذَّبُوا وَكَذَّبُوا لَهُمْ (those) لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾ a torment

humilating وَالَّذِينَ and those who هَاجَرُوا emigrated فِي in سَبِيلِ they were قُتِلُوا then (after that) ثُمَّ (of) Allah اللَّهُ the Cause أَوْ or مَاتُوا died لَيَرْزُقَنَّهُمُ surely will provide for them اللَّهُ Allah رِزْقًا حَسَنًا good وَإِنَّ provision of those who لَهُوَ it is He who indeed خَيْرُ (is) الرَّزَّاقِينَ provide sustenance

56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

لَيَدْخُلَنَّهُمْ مَدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٦﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ إِنَّ اللَّهَ لَغَفُورٌ غَفُورٌ ﴿٥٧﴾ ذَلِكَ يَأْتِ اللَّهَ يَوْمَ الْبَيْلِ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي الْبَيْلِ وَإِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٥٨﴾

لَيَدْخُلَنَّهُمْ truly He will make them enter مَدْخَلًا an entrance يَرْضَوْنَهُ and verily وَإِنَّ with which they shall be well pleased اللَّهُ Most Forbearing لَعَلِيمٌ (is) indeed All-Knowing حَلِيمٌ ﴿٥٦﴾ عَاقَبَ has retaliated وَمَنْ that is so ﴿٥٧﴾ عُوِقَ (of) that which مَا with the like he was made to suffer (against) عَلَيْهِ he has again been wronged ثُمَّ then بُغِيَ him) لَيَنْصُرْنَاهُ will surely help him اللَّهُ Allah إِنَّ and verily ﴿٥٨﴾ غَفُورٌ (is) Oft-Pardoning غَفُورٌ that يَأْتِ because اللَّهُ Allah يَوْمَ the night يَوْمَ the day وَيُؤَلِّجُ and merges النَّهَارَ the day فِي into الْبَيْلِ the night وَإِنَّ the night سَمِيعٌ Allah and verily اللَّهُ All-Hearer ﴿٥٨﴾ بَصِيرٌ All-Seer

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٠﴾
أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِغُ الْأَرْضَ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦١﴾ لَّهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفُورُ الْحَكِيمُ ﴿٦٢﴾

ذَٰلِكَ (is) that بِأَنَّ because Allah هُوَ He the الْحَقُّ (is) Truth وَأَنَّ and that مَا what يَدْعُونَ they invoke مِن دُونِهِ besides Him هُوَ it is الْبَاطِلُ falsehood وَأَنَّ and that Allah هُوَ the Most High الْعَلِيُّ (is) the Most Great الْكَبِيرُ and Most Great أَلَمْ do not تَرَ see you أَنَّ that Allah أَنزَلَ sends down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَتَصْبِغُ and becomes الْأَرْضُ (is) the earth مُخْضَرَّةً green إِنَّ verily Allah لَطِيفٌ (is) Most Kind خَبِيرٌ (and) Well-Acquainted لَّهُ (belongs) to Him مَا (is) in what فِي (is) in السَّمَوَاتِ the heavens وَمَا and what فِي (is) in الْأَرْضِ the earth وَإِنَّ and verily Allah لَهُوَ He الْغَفُورُ (is) Worthy of all praise الْحَكِيمُ Rich (free of all wants)

62. That is because Allâh He is the Truth, and what they (the polytheists) invoke besides Him, it is Bâtîl (falsehood). And verily, Allâh He is the Most High, the Most Great. 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all needs), Worthy of all praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفَلَاحَ يَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَّحِيمٌ ﴿٦٣﴾ وَهُوَ الَّذِي أَحْيَاكُم ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ ﴿٦٤﴾

has subjected Allah ﷻ that see you تر do not أن
 and the the earth الأرض (is) on في what مَا to you لَكُمْ
 by His بِأَمْرِهِ the sea الْبَحْرُ through في that sail تَجْرِي ships
 lest أن the heaven السَّمَاءُ and He withholds وَيُمْسِكُ Command
 by His Leave بِإِذْنِهِ except إِلَّا the earth الأرض on عَلَى it fall تَقَع
 (is) full of لَرَوْفٌ for mankind بِالنَّاسِ Allah ﷻ verily إِنَّ
 Who الْكَرِيمُ and (it is) He وَهُوَ Most Merciful رَحِيمٌ kindness
 He will cause you to die يُمِيتُكُمْ then ثُمَّ gave you life أَنْحَاكُمْ
 ثُمَّ then يُحْيِيكُمْ He will again give you life إِنَّ verily الْإِنْسَانَ
 (is) an ingrate كَفُورٌ man

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأُمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٌ ﴿٦٥﴾
 وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٦﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ
 تَخْتَلِفُونَ ﴿٦٧﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٨﴾

لِكُلِّ أُمَّةٍ We have ordained جَعَلْنَا nation أُمَّةٍ for every
 so not فَلَا follow it نَاسِكُوهُ that they هُمْ religious ceremonies
 and وَادْعُ the matter الْأُمْرِ in في let them dispute with you يُنْزِعُ عَنْكَ
 (are) لَعَلَىٰ verily you إِنَّكَ your Lord رَبِّكَ to إِلَى invite (them)
 and if وَإِنْ straight مُسْتَقِيمٌ guidance هُدًى indeed on
 knows best أَعْلَمُ Allah ﷻ then say فَقُلِ they argue with you
 of what تَعْمَلُونَ ﴿٦٦﴾ you do اللَّهُ ﷻ يَحْكُمُ will judge بَيْنَكُمْ
 (of) الْقِيَمَةِ (on) the Day يَوْمَ between you
 do أَلَمْ to differ تَخْتَلِفُونَ ﴿٦٧﴾ in it فِيهِ you used كُنْتُمْ about what
 not تَعْلَمْ you know أَنَّ that اللَّهُ ﷻ يَعْلَمُ knows مَا what في

verily إِنَّ and the earth وَالْأَرْضُ the heaven السَّمَاءُ (is) in
for عَلَى that (is) ذَلِكَ verily إِنَّ a Book كِتَابٌ in فِي that (is)
Allah يَسِيرٌ ﴿٧٥﴾ easy

67. For every nation We have ordained religious ceremonies which they must follow; so let them (the pagans) not dispute with you on the matter, but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance. 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do. 69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." 70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily, that is easy for Allâh.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَمْ يَكُنْ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا نُتِلَتْ عَلَيْهِمْ
ءَايَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ
ءَايَاتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّ مَن ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾

وَيَعْبُدُونَ besides اللَّهِ Allah مَا what لَمْ not and they worship
and what وَمَا an authority سُلْطَانًا for it بِهِ He has sent يُزِيلُ not
and (there وَمَا knowledge عِلْمٌ about it بِهِ they have لَمْ not
and helper وَإِذَا is) not لِلظَّالِمِينَ any مِن for the wrong-doers نَصِيرٍ ﴿٧١﴾
Our Verses عَلَيْهِمْ are recited نُتِلَتْ and when
(of) الَّذِينَ the faces وَجُوهُ on فِي you will know تَعْرِفُ clear
they are يَكَادُونَ denial الْمُنْكَرَ disbelieve كَفَرُوا those who
those who بِالَّذِينَ to attack with violence يَسْطُونَ nearly ready
تَلُونَ عَلَيْهِمْ recite عَلَيْهِمْ to them ءَايَاتِنَا Our Verses قُلْ say
that ذَلِكُمُ than مِن (of) (something) worse بَشِيرٍ shall I tell you
(to those) who الَّذِينَ Allah اللَّهُ has promised وَعَدَهَا the Fire النَّارُ
كَفَرُوا disbelieved وَبِئْسَ and worst indeed is الْمَصِيرُ ﴿٧٢﴾ that
destination

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zâlimûn* there is no helper. 72. And when Our Clear Verses are recited to them, you will notice a

denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَجِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَتَأْتِيهَا O النَّاسُ mankind ضُرِبَ a similitude مَثَلٌ has been coined فَاسْتَجِعُوا so listen لَهُ to it إِنَّ verily الَّذِينَ those whom تَدْعُونَ you call on مِنْ دُونِ besides اللَّهِ Allah لَنْ can never يَخْلُقُوا create ذُبَابًا a fly وَلَوْ even though اجْتَمَعُوا they combine together اَلَّذِي the fly الذُّبَابُ snatched away from them يَسْلُبْهُمُ and if وَإِنْ for it شَيْئًا a thing لَا not يَسْتَفِذُوهُ they would have power to release it مِنْهُ (the fly) ضَعُفَ so weak are الطَّالِبُ the seeker وَالْمَطْلُوبُ ﴿٧٣﴾ and the sought قَدَرُوا not مَا and اللَّهُ they have estimated قَدْرِهِ rightfully إِنَّ His Estimate Allah verily اللَّهُ Allah لَقَوِيٌّ (is) All-Strong عَزِيزٌ ﴿٧٤﴾ All-Mighty اللَّهُ Allah يَصْطَفِي chooses مِنَ from الْمَلَائِكَةِ angels رُسُلًا messengers وَمِنَ and (is) All-Hearer سَمِيعٌ Allah verily إِنَّ men from النَّاسِ All-Seer ﴿٧٥﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty. 75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا
وَاعْبُدُوا رَبَّكُمْ وَاتَّقُوا اللَّهَ خَيْرَ لَكُمْ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قُلَّةَ أَيْبِكُمْ يَتْرَاهُمْ هُوَ سَمَنُكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

يَعْلَمُ He Knows مَا what بَيْنَ أَيْدِيهِمْ before them (is) وَمَا and what
خَلْفَهُمْ behind them (is) وَإِلَى اللَّهِ Allah تُرْجَعُ return
يَتَأْتِيهَا all matters الَّذِينَ O you ءَامَنُوا who believe
أَرْكَعُوا and prostrate yourselves وَاسْجُدُوا bow down
وَابْعُدُوا your Lord رَبَّكُمْ worship
وَاتَّقُوا and do الْخَيْرَ good لَعَلَّكُمْ that
تُفْلِحُونَ you may be successful ﴿٧٧﴾ وَجَاهِدُوا and strive hard
فِي اللَّهِ Allah's Cause حَقَّ truthfully هُوَ He
اجْتَبَاكُمْ He chose you
وَمَا has not جَعَلَ laid عَلَيْكُمْ upon you
قُلَّةَ any hardship قُلَّةَ (it is the) religion
يَتْرَاهُمْ (of) your father إِبْرَاهِيمَ Abraham هُوَ He (Allah)
سَمَنُكُمُ named you الْمُسْلِمِينَ Muslims مِنْ قَبْلُ before وَفِي and in
هَذَا this لِيَكُونَ that may be الرَّسُولُ the Messenger
عَلَيْكُمْ a witness شَهِيدًا over you
وَتَكُونُوا and you be شُهَدَاءَ witnesses عَلَى over النَّاسِ
فَأَقِيمُوا so perform الصَّلَاةَ prayer وَآتُوا and give
الزَّكَاةَ Zakat هُوَ He is مَوْلَاكُمْ Your
فَنِعْمَ Lord (Patron) الْمَوْلَى what an Excellent Lord
وَنِعْمَ an Excellent النَّصِيرُ Helper ﴿٧٨﴾

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allâh's Cause as you ought to strive. He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform *As-Salât*, give *Zakât* and hold fast to Allâh. He is your *Mawlâ* (Patron, Lord), what an Excellent *Mawlâ* (Patron, Lord) and what an Excellent Helper!

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَبْغَىٰ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لَا يُخَالِفُونَ بِعَهْدِهِمْ ذَعْوَانًا ﴿٨﴾

those الَّذِينَ the believers الْمُؤْمِنُونَ are successful أَفْلَحَ indeed قَدْ who هُمْ (they) in صَلَاتِهِمْ their prayers خَاشِعُونَ (are) (are) عَنِ (they) and those who وَالَّذِينَ submissive from اللَّغْوِ evil (they) turn away وَالَّذِينَ (they) and those who مُعْرِضُونَ vain talk (are) does فَاعِلُونَ of Zakat (alms & charity) الَّذِينَ and (are) guard حَافِظُونَ their private parts هُمْ (they) those who لِفُرُوجِهِمْ (are) free غَيْرُ مَلُومِينَ verily they أَبْغَىٰ their right hands أَيْمَانُهُمْ possess إِلَّا except عَلَىٰ from أَزْوَاجِهِمْ their wives أَوْ or مَا what مَلَكَتْ (are) free غَيْرُ مَلُومِينَ verily they أَبْغَىٰ but whoever أَبْغَىٰ from blame فَمَنْ that ذَٰلِكَ beyond seeks ذَٰلِكَ (are) the transgressors الْعَادُونَ (they) then those هُمْ فَأُولَٰئِكَ (are) true ذَعْوَانًا their covenants

Surât Al-Mu'minûn (The Believers) XXIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Successful indeed are the believers. 2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness. 3. And those who turn away from *Al-Laghw*. 4. And those who pay the *Zakât*. 5. And those who guard their chastity. 6. Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their *Amanât* and to their covenants;

[illegible]

15. After that, surely, you will die. **16.** Then (again), surely, you will be resurrected on the Day of Resurrection. **17.** And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. **18.** And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. **19.** Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. **20.** And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.

وَلَنْ لَكُمْ فِي الْأَنْعَامِ لَعِبَةٌ تَشْفِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَفْعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١١﴾ وَعَلَيْهَا وَعَلَى الْفَالَكِ تَحْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُوا الْأَيْدِينَ كِفَّةً مِّنْ قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

وَلَئِنْ لَكَ and verily لَكَ for you فِي in the cattle الْآلَمِ the cattle لَعِبَرَةٌ (there is) indeed a lesson تُنْفِيكَ We give you to drink وَمَا of that which فِي in their bellies بَطْنُهَا and for you وَلَكَ their bellies (are) in بَطْنُهَا numerous كَثِيرَةٌ وَمِنْهَا and of them تَأْكُلُونَ you eat وَطَلَبَهَا

you are carried **تُحْمَلُونَ** the ships **الْفُلَاقِ** and on **وَعَلَى** and on them
 his people **قَوْمِهِ** to **إِلَى** Noah **نُوحًا** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ**
 Allah **اللَّهُ** you worship **اعْبُدُوا** O my people **يَقَوْمِ** and he said **فَقَالَ**
 will not **أَفَلَا** but Him **غَيْرُهُ** god **إِلَهِ** other **مِنَ** you have **لَكُمْ** not **مَا**
 who **الَّذِينَ** the chiefs **الْمَلَأُوا** but said **فَقَالَ** you be afraid **تَتَّقُونَ** then
كَفَرُوا disbelieved **مِنَ** among **قَوْمِهِ** his people **مَا** not **هَٰذَا** this is **إِلَّا**
 but **بَشَرٌ** a human being **مِثْلُكُمْ** like you **يُرِيدُ** he seeks **أَنْ** to **بِنَفْسِهِ**
 Allah **اللَّهُ** willed **وَلَوْ** and if **شَاءَ** make himself superior **عَلَيْكُمْ** to you
 not **مَا** angels **مَلَائِكَةً** He could have surely sent down **لَأَنْزَلَ** Allah
 our fathers **أَبَائِنَا** among **فِي** such a thing **هَٰذَا** We heard **سَمِعْنَا**
 of old **الْأَوَّلِينَ**

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them, and on ships you are carried. 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ فَنَرَىٰ صُورَهُ حَتَّىٰ حِينٍ **٢٢** قَالَ رَبِّ أَنْصُرْنِي بِمَا كُنتُ بِنَافِلَةٍ **٢٣** فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ
 الْفُلَاقَ بِأَعْيُنِنَا **٢٤** فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُفْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
 سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِطِ فِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ **٢٥**

is) **جَنَّةٌ** in whom **بِهِ** a man **رَجُلٌ** but **إِلَّا** he is **هُوَ** not **إِنَّ**
 a while **حِينٍ** until **حَتَّىٰ** for him **بِهِ** so wait **فَنَرَىٰ صُورَهُ** madness
 they **كُنتُ بِنَافِلَةٍ** because **بِمَا** help me **أَنْصُرْنِي** O my Lord **رَبِّ** he said
فَأَوْحَيْنَا deny me **إِلَيْهِ** so We revealed **أَنْ** to him **إِلَيْهِ** that **اصْنَعْ**
 and (under) **وَحَيْنَا** under Our eyes **بِأَعْيُنِنَا** the ship **الْفُلَاقَ** construct
 Our command **أَمْرُنَا** comes **جَاءَ** then when **فَإِذَا** our revelation
 then **فَارَ** and water gushes forth **التَّنُّورُ** (from) the oven **فَاسْلُفْ**

spouses (male and female) each kind of **كُلِّ** on it **فِيهَا** take
those **مِنَ** except **إِلَّا** and your family **وَأَهْلَكَ** two **أُنثَى** female)
the Word **الْقَوْلُ** against whom **عَلَيْهِ** has already gone forth
مِنْهُمْ thereof **وَلَا** and do not **تُخَاطَبُنِي** address Me **فِي** in favour of those
verily, they are **إِنَّهُمْ** have done wrong **ظَلَمُوا** (of) those who
to be drowned **مُغْرَقُونَ** ﴿٢٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. Said: "O my Lord! Help me because they deny me." 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الثَّمَنُ الَّذِي يَجُنُّنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ وَقُلْ رَبِّ أَرِنِي مَوْزِعًا مَبَارَكًا وَأَنْتَ خَيْرُ الْمَوْزِعِينَ ﴿٢٦﴾ إِنْ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٢٧﴾ قَدْ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٢٨﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٩﴾

فَإِذَا and whoever **وَمَنْ** you **أَنْتَ** have embarked **اسْتَوَيْتَ** and when **فَإِذَا**
all the **الْثَّمَنُ** then say **قُلِ** the ship **الْفُلِّ** on **عَلَى** (is) with you
from **مِنْ** has saved us **جُنَّنا** Who **الَّذِي** (are due) to Allah **لِلَّهِ** praises
الْقَوْمِ the people **الظَّالِمِينَ** ﴿٢٥﴾ **وَقُلْ** (who are) oppressors **رَبِّ**
أَرِنِي My Lord **مَوْزِعًا** a landing-place **مَبَارَكًا**
(of) those who **الْمَوْزِعِينَ** ﴿٢٦﴾ the Best **خَيْرُ** for You are **أَنْتَ** blessed
(there are) indeed **لَآيَاتٍ** this **فِي** in **وَلَا** verily **إِنْ** bring to land
ever putting (men) to test **لَمُبْتَلِينَ** ﴿٢٧﴾ We are **كُنَّا** and truly **وَلَا** signs
قَدْ then **أَنْشَأْنَا** We created **مِنْ بَعْدِهِمْ** after them **قَرْنًا**
a **رَسُولًا** (in) to them **فِيهِمْ** and We sent **فَأَرْسَلْنَا** another **مِنْهُمْ** ﴿٢٨﴾
you **اعْبُدُوا** (saying) that **أَنْ** from among them **مِنْهُمْ** Messenger
Allah **الَّهِ** worship **مَا** Allah **لَكُمْ** not **مِنْ** you have **إِلَهِ** other **غَيْرُهُ**
you will be afraid **تَتَّقُونَ** ﴿٢٩﴾ (will) then not **أَفَلَا** but Him

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn*. 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this, there are indeed *Ayât*, for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاءِ الْآخِرَةِ وَأُتِرْتَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ بَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٢﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٣﴾ أَعِدُّوا أَنْكُمْ إِنْ مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ تُخْرَجُونَ ﴿٣٤﴾ هَيَّاهُ هَيَّاهُ لِمَا تُوعَدُونَ ﴿٣٥﴾ إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٦﴾

وَقَالَ the chiefs الْمَلَأُ and said قَوْمِهِ of his people الَّذِينَ (in) the الْآخِرَةِ the Meeting and denied وَكَذَّبُوا and hereafter وَأُتِرْتَهُمْ Hereafter and We had given them luxuries and comforts مَا (is) not this هَذَا (of) life الدُّنْيَا worldly بَشَرٌ but a human being مِثْلُكُمْ like you بَأْكُلُ of that which تَأْكُلُونَ he eats وَمِمَّا تَشْرَبُونَ of what you drink وَيَشْرَبُ (of that) and he drinks مِمَّا تَشْرَبُونَ you eat and if لَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ a human being you obey (are) losers أَعِدُّوا أَنْكُمْ (is) that which you verily إِنَّكُمْ إِذَا لَخَسِرُونَ then you have died وَكُنْتُمْ when (that) you أَنْكُمْ and bones وَعِظْمًا dust and have become تُرَابًا and shall come out alive (resurrected) تُخْرَجُونَ far هَيَّاهُ هَيَّاهُ (is) not you are promised لِمَا تُوعَدُونَ (is) that which (is) not إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا our life نَمُوتُ (of) this world وَنَحْيَا we die وَمَا نَحْنُ بِمَبْعُوثِينَ (will be) resurrected

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers. 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive

(resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٦﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٧﴾ قَالَ عَلِمَّا قَلِيلًا لِّبُصِيحَتِكَ نَذِيرِينَ ﴿٣٨﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُسَاءً فَبَعَدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٣٩﴾ ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٠﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤١﴾

إِنْ he is not هُوَ but رَجُلٌ a man who has invented عَلَى against Allah كَذِبًا a lie وَمَا and not نَحْنُ we لَمْ in him
 بِمُؤْمِنِينَ ﴿٣٦﴾ are going to believe رَبِّ he said قَالَ O my Lord
 He (Allah) said قَالَ they deny me كَذَّبُونِ ﴿٣٧﴾ because بِمَا help me
 عَلِمَّا قَلِيلًا ﴿٣٨﴾ in a little while لِّبُصِيحَتِكَ they will be نَذِيرِينَ ﴿٣٩﴾ regretful
 and فَجَعَلْنَاهُمْ in truth بِالْحَقِّ an awful cry الصَّيْحَةُ so overtook them
 We made them غُسَاءً as rubbish of dead plants فَبَعَدًا so away لِلْقَوْمِ
 We then أَنشَأْنَا who are wrong-doers الظَّالِمِينَ ﴿٤٠﴾ with the people
 not مَا others generations آخَرِينَ ﴿٤١﴾ after them قُرُونًا created
 تَسْبِقُ مِنْ أُمَّةٍ can precede their term أَجَلَهَا a nation nor يَسْتَأْخِرُونَ ﴿٤٢﴾
 they can delay (it)

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allâh) said: "In a little while, they are sure to be regretful." 41. So *As-Saiha* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn*. 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَّا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَاهُمْ بِعَصَا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعَدًا لِلْقَوْمِ لَا يُؤْمِنُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٤﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٥﴾ فَقَالُوا اتُّؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٤٦﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٧﴾

ثُمَّ then أَرْسَلْنَا We sent رُسُلَنَا Our Messengers تَتْرًا in succession كُلًّا مَا
 جَاءَ whenever أُمَّةً (to) a nation رَّسُولُهَا their Messenger كَذَّبُوهُ
 some of them بِعَصَا so we made follow فَاتَّبَعْنَاهُمْ they denied him

as true stories (for **وَحَلَّلْنَاهُمْ** and We made them **أَحَادِيثٌ** others who **فَبَعَثْنَا** not **لَا** with a people **لِقَوْمٍ** so away **مَنْكُمُ** mankind) and his brother **وَأَخَاهُ** Moses **مُوسَى** We sent **أَرْسَلْنَا** then **ثُمَّ** believe **هَارُونَ** Aaron **بِآيَاتِنَا** with Our proofs **وَسُلْطَانٍ** and authority **مُتَّبِعِينَ** and his chiefs **وَمَلَائِكَةٍ** Pharaoh **فِرْعَوْنَ** to **إِلَى** manifest (clear) people **فَانْتَكَبُوا** and they were **وَكَاذِبُونَ** but they behaved insolently **عَالِينَ** self-exalting **فَقَالُوا** then they said **أَنزِلْ** shall we believe **لِشَرِّينَ** to us **لَنَا** and their people **وَقَوْمَهُمَا** like ourselves in two men **عَبِيدُونَ** and **فَكَذَّبُوهُمَا** (are) servants **فَكَانُوا** so they denied them those who were destroyed **الْمُهْلَكِينَ** of **مِنْ** became

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadith*. So away with a people who believe not! 45. Then We sent Mûsâ (Moses) and his brother Hârûn (Aaron), with Our *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility." 48. So they denied them both and became of those who were destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿١٩﴾ وَحَمَلْنَا ابْنَ مَرْيَمَ وَآمَنَّا بِهِ إِذْ رَفَعَتْهُ أَتَتْهُ آيَةٌ مِنْ رَبِّهِ فَمَنْ نَبَأُ الَّذِينَ كَفَرُوا إِذْ رَأَوْهُ وَاعْتَمَلُوا صَالِحًا إِنَّ فِي سَاءَ مَقَامٍ عَلِيمٍ ﴿٢٠﴾ وَلَئِنْ هَدَيْنَاهُ لَأُنشُرَنَّ أُمَّةً وَجِدَّةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢١﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٢﴾

the Scripture **وَلَقَدْ** and indeed **آتَيْنَا** Moses **مُوسَى** We gave **لَعَلَّهُمْ** and We made **يَهْتَدُونَ** so that they may be **وَحَمَلْنَا** and his mother **وَأَمَنَّا بِهِ** as a sign **آيَةٌ** of Mary **مَرْيَمَ** the son a high ground **رَفَعَتْهُ** to (on) **إِلَى** and We gave them refuge **وَعَمَلُوا** O you **يَا أَيُّهَا** and flowing streams **وَمَعِينٍ** place of rest **صَالِحًا** and do **وَأَعْمَلُوا** lawful foods **الطَّيِّبَاتِ** of **مِنْ** eat **كُلُوا** Messengers **عَلِيمٍ** You do **تَعْمَلُونَ** with what **بِمَا** verily I **إِنِّي** righteous deeds your nation **أُنشُرَنَّ** this **هَذِهِ** and verily **وَإِنَّ** (am) Well-Acquainted (am) **أُمَّةً** (religion) **وَجِدَّةً** nation (religion) **وَإِنَّا** and I **رَبُّكُمْ** (am)

your Lord فَأَقْنُوهُمْ ﴿٥٠﴾ so fear Me فَتَقَطَّعُوا but they have broken أَنَّهُمْ group حَزَبٍ each كُلُّ into sects زُرُجًا among them يَتَّبِعُهُمْ their religion rejoicing فَرِحُونَ ﴿٥١﴾ (is) with them لَكِنِّيمَ in what بِمَا (party)

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided. 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. 51. O (you) Messengers! Eat of the *Tayyibât* and do righteous deeds. Verily, I am Well-Acquainted with what you do. 52. And verily, this your religion is one religion, and I am your Lord, so fear Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

فَذَرَهُمْ فِي عَمَلِهِمْ حَتَّىٰ جِئَ ﴿٥٠﴾ اِيْحَسِبُونَ أَنَّمَا نُثَبِّتُ بِهِمْ مِنَ الْمَالِ وَبَنِينَ ﴿٥١﴾ تُسَارِعُ لَهُمْ فِي الْفِتْنَةِ بَلَا لَا يَشْعُرُونَ ﴿٥٢﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ ﴿٥٣﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٤﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٥﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٥٦﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْفِتْنَةِ وَهُمْ لَهَا سَابِقُونَ ﴿٥٧﴾

فَذَرَهُمْ in فِي so leave them عَمَلِهِمْ their error حَتَّىٰ for جِئَ ﴿٥٠﴾ a time اِيْحَسِبُونَ do they think أَنَّمَا that what نُثَبِّتُ We enlarge them بِهِ We hasten تَسَارِعُ and children (sons) وَبَنِينَ ﴿٥١﴾ wealth مَالٍ of (it) لَهُمْ unto them فِي (in) with لَفِتْنَةٍ good things بَلَا but لَا يَشْعُرُونَ ﴿٥٢﴾ not they perceive إِنَّ they those الَّذِينَ verily الَّذِينَ those هُمْ they fear خَشْيَةِ from رَبِّهِمْ they (of) their Lord مُتَّقُونَ ﴿٥٣﴾ and those وَالَّذِينَ live in awe they بِآيَاتِ in the Signs رَبِّهِمْ believe ﴿٥٤﴾ and وَالَّذِينَ those هُمْ they join anyone in بِرَبِّهِمْ not لَا with their Lord يُشْرِكُونَ ﴿٥٥﴾ that which آتَوْا who give يُؤْتُونَ and those وَالَّذِينَ worship partners they gave وَقُلُوبُهُمْ (and) their hearts وَجَلَةٌ (are) full of fear أَنَّهُمْ (it) shall return أُولَٰئِكَ (it) because they إِلَىٰ to رَبِّهِمْ their Lord رَاجِعُونَ ﴿٥٦﴾ and وَهُمْ the good deeds لَفِتْنَةٍ in فِي who hasten (is) these يُسْرِعُونَ ﴿٥٧﴾ (are) foremost لَهَا in them سَابِقُونَ ﴿٥٧﴾

54. So leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them. 56. We hasten unto them with good things. Nay, but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayât* of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that

[illegible]

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. **67.** In pride, talking evil about it (the Qur'ân) by night. **68.** Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? **69.** Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? **70.** Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. **71.** And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

أَمْ تَتْلُوهُمْ حَرَمًا فَمَخْرَاجَ خَيْرٍ وَهُوَ خَيْرُ الرَّزْقِينَ ﴿٧٦﴾ وَلَيْكَ لَدَعْوُهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَكَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَوِّنَنَّ ﴿٧٨﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُودُ فِي طَغْيِهِمْ يَمْهَثُونَ ﴿٧٩﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَفُوا لِرَبِّهِمْ وَمَا يَنْضَعُونَ ﴿٨٠﴾ حَتَّى إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْسِئُونَ ﴿٨١﴾

but the **فَحَرَجُ** wages **حَرَجًا** you ask them for **سَأَلْتَهُمْ** or (is it) **أَمْ** **خَيْرٌ** and He (is) **وَهُوَ** (is) better **خَيْرٌ** (of) your lord **رَبِّكَ** recompense **الزَّانِقِينَ** **﴿٦٦﴾** the Best and certainly you **وَلَكُمْ** (of) the sustainers **لَتَعْلَمُوهُمْ** and verily **وَلِإِنَّ** the Straight **مُسْتَقِيمٍ** **﴿٦٧﴾** Path **صِرَاطٍ** to **إِلَى** call them **لَا** those who **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **عَنِ**

and ذَكَرَ are indeed deviating تَكِيدُونَ the Path أَصْرَطَ from
 مَا and removed وَكُنَّا We had mercy on them رَحِمْنَاهُمْ though (if)
 they still would لَلْجُورِ distress ضَرِّ of يَنْ (is) on them يَوْمَ what
 عَمَتِهِمْ their transgression طَعَنِينَ in فِي obstinately persist
 بِالْعَذَابِ We seized them أَخَذْنَاهُمْ and indeed وَقَدْ wandering blindly
 لِيَوْمِ they humbled themselves اسْتَكَوُوا but not مَا with punishment
 they invoke with submission (to) يَضْرَعُونَ nor did وَمَا to their lord
 مَا a gate بَابًا for them عَلَيْهِمْ we open فَتَحْنَا when إِنَّا until حَتَّى Him)
 into it فِيْهِ they مُمْ then lo! إِنَّا severe شَدِيدِ of punishment عَذَابٍ
 (will be) plunged مُبْلِسُونَ

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path. 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٥﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٦﴾
 وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٧٧﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٧٨﴾
 قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٧٩﴾

وَهُوَ الَّذِي أَنشَأَ Who and He السَّمْعَ for you لَكُمُ has created
 وَالْأَبْصَرَ and sight وَالْأَفْئِدَةَ and hearts قَلِيلًا مَّا and تَشْكُرُونَ ﴿٧٥﴾ you give thanks
 وَهُوَ الَّذِي ذَرَأَكُمْ Who and (it is) He ذَرَأَكُمْ in the الْأَرْضِ on
 وَإِلَيْهِ and to Him تُحْشَرُونَ ﴿٧٦﴾ you shall be gathered back
 وَيُمِيتُ gives life وَيُحْيِي Who and (it is) He وَيُمِيتُ and causes death وَلَهُ
 and day وَالنَّهَارِ (of) night اللَّيْلِ (is) the alternation and His
 أَفَلَا تَعْقِلُونَ will not then قَالُوا nay, but بَلْ you understand

the men of old **الْأَوَّلُونَ** (81) said قَالَ (of) what مَا the like مِثْلُ say
and have become وَكُنَّا we died مِتْنَا are when أَمَّا they said قَالُوا
indeed be **لَسَبْعُونَ** (82) shall we أَوَّأ and bones وَعِظْمًا dust تُرَابًا
resurrected

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

لَقَدْ وَعَدْنَا نَحْنُ وَوَعَدْنَا هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ **٨٢** قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ **٨٣** سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ **٨٤** قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ **٨٥**
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ **٨٦** قُلْ مَنْ يَدْبِرُ الْمَكُوتِ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ **٨٧**

and our **وَعَدْنَا** we **نَحْنُ** we have been promised **وَعَدْنَا** verily **لَقَدْ**
fathers **هَٰذَا** this **مِنْ قَبْلُ** before **إِنَّ هَٰذَا** (is) not **إِلَّا** but **أَسَاطِيرُ**
the tales **الْأَوَّلِينَ** (82) the ancients **قُلْ** (of) say **لِمَنِ** for whom **الْأَرْضُ**
and whosoever **وَمَنْ فِيهَا** (is) therein **إِنْ كُنْتُمْ** if **تَعْلَمُونَ** (you were)
you know **سَيَقُولُونَ** they will say **لِلَّهِ** (it is) say **قُلْ** you remember **تَذَكَّرُونَ** (83)
will not then **أَفَلَا** say **قُلْ** Allah's **رَبُّ** Who **مَنْ** **السَّمَوَاتِ** (of) the heavens **السَّبْعِ** seven **وَرَبُّ**
and Lord **الْعَرْشِ** Great **الْعَظِيمِ** (84) they **سَيَقُولُونَ** will say **قُلْ** (it is) for Allah **أَفَلَا** then (will) not **نُنْقِزُكَ** (85)
say **قُلْ** you fear (Allah) **مَنْ** who **يَدْبِرُ** in his hand **الْمَكُوتِ** (is) the sovereignty **كُلِّ** every **شَيْءٍ** thing **وَهُوَ** and He **يُجِيرُ**
protects (all) **وَلَا** and not **يُجَارُ** against **عَلَيْهِ** (there is) protector **عَلَيْهِ** Him **إِنْ كُنْتُمْ** if **تَعْلَمُونَ** you (were) know **٨٧**

83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allâh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?"

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٤﴾ بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٥﴾ مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنَ إِلَٰهٍ إِذَا لَدَّهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَمَّا بَعْضُهُم عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٨٦﴾

سَيَقُولُونَ لِلّٰهِ they will say قُلْ (it is) for Allah فَأَنَّى say how
 We have أَتَيْنَهُم nay, but بَلْ are you deceived then تُسْحَرُونَ ﴿٨٤﴾
 (are) لَكَاذِبُونَ ﴿٨٥﴾ and verily they وَإِنَّهُمْ the truth بِالْحَقِّ brought them
 nor مَا liars اتَّخَذَ did take اللَّهُ Allah مِن وَلَدٍ any son وَمَا nor كَانَ
 is there مَعَهُ along with Him مِنْ any إِلَٰهٍ god إِذَا لَدَّهَبَ behold
 he had خَلَقَ what يَمَا god إِلَٰهٍ each كُلُّ would have taken away
 some of بَعْضُهُم and would have tried to overcome وَلَمَّا created
 عَلَىٰ them بَعْضٌ over others سُبْحَنَ Glorified is اللَّهُ Allah عَمَّا
 they attribute (to Him) يَصِفُونَ ﴿٨٦﴾ above all that

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth, and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٩١﴾ قُلْ رَبِّ إِنَّمَا زَيَّنِّي مَا يُوعَدُونَ ﴿٩٢﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٣﴾ وَإِنَّا عَلَىٰ أَن نُّزَيِّكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٤﴾ أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٥﴾

عَلِيمِ All-knower (of) the unseen وَالْمَشْهُودِ and the seen فَتَعَلَّى they associate as بِشِرْكٍ ﴿٣٦﴾ over all that Exalted is He قُلْ say رَبِّ my Lord إِنَّمَا if تُرِيدُ you will show رَبِّ with which they are threatened ﴿٣٧﴾ that مَا me the people الْقَوْمِ amongst فِي put me تَجْعَلْنِي then not فَلَا Lord الظَّالِمِينَ ﴿٣٨﴾ who are wrong-doers وَإِنَّا and indeed We أَن to تُرِيدُكَ We have threatend them نَعُدُّهُمْ that which مَا show you (is) better أَدْفَعُ (are) Able بِأَلْنِي with that هِيَ which أَتَسْنُ (are) Best-Acquainted أَعْلَمُ We أَلْسِنَةُ evil نَحْنُ they utter بِصِفَتٍ ﴿٣٩﴾

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! 93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), 94. "My Lord! Then, put me not amongst the people who are the *Zâlimûn*." 95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٣٦﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٣٨﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٩﴾ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ يَتَنَبَّهُنَّ يَوْمَئِذٍ وَلَا يَسْأَلُونَ ﴿٤٠﴾

وَقُلْ رَبِّ أَعُوذُ my Lord رَبِّ and say بِكَ I seek refuge (of) the devils الشَّيَاطِينِ ﴿٣٦﴾ and I وَأَعُوذُ they بِكَ seek refuge with You رَبِّ my Lord أَن my Lord lest يَحْضُرُونِ ﴿٣٧﴾ should attend me until إِذَا when جَاءَهُمُ comes أَحَدُهُمُ one of them death قَالَ he says رَبِّ my Lord ارْجِعُونِ ﴿٣٨﴾ so that I may لَعَلِّي do صَالِحًا good فِيمَا in that which تَرَكْتُ I have left behind كَلَّا no إِنَّهَا indeed it is كَلِمَةٌ a word هُوَ he قَائِلُهَا until (is) a barrier بَرْزَخٌ and behind them وَمِنْ وَرَائِهِمْ speaks it يَوْمِ the Day (when) يُبْعَثُونَ ﴿٣٩﴾ they will be resurrected فَإِذَا then نَفِخَ فِي the trumpet الصُّورِ is blown in فَلَا there will be no أَنْسَابَ they يَتَنَبَّهُنَّ nor وَلَا that day يَوْمَئِذٍ among them يَسْأَلُونَ ﴿٤٠﴾ will ask of one another

97. And say: "My Lord! I seek refuge with You from the whisperings of the *Shayâtîn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them, he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that say, nor will they ask of one another.

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩٧﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿٩٨﴾ تَلْفَحُ وُجُوهُهُم أَلْأَنَّهُمْ فِيهَا كَلْبَحُونَ ﴿٩٩﴾ أَلَمْ تَكُنْ أَتَىٰ عَلَىٰكَ فَاكُتْمُهَا تَكْذِبُونَ ﴿١٠٠﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠١﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٢﴾ قَالَ أَخْشَوْا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٣﴾

فَمَنْ these ثَقَلَتْ then who مَوَازِينُهُ his scales are heavy (they) الْمُفْلِحُونَ (are) the successful وَمَنْ (are) and who خَفَّتْ are) (the people) who الَّذِينَ those فَأُولَٰئِكَ his scales light they خَسِرُوا أَنفُسَهُمْ lost themselves in جَهَنَّمَ Hell خَالِدُونَ they تَلْفَحُ will abide (eternally) وُجُوهُهُم will burn أَلْأَنَّهُمْ therein كَلْبَحُونَ and they فِيهَا Fire were not أَتَىٰ My Verses recited عَلَىٰكَ to you فَاكُتْمُهَا they used قَالُوا to deny تَكْذِبُونَ (with it) them then you غَلَبَتْ Our Lord رَبَّنَا said/will say overcame عَلَيْنَا us شِقْوَتُنَا our erring وَكُنَّا and we were ضَالِّينَ people رَبَّنَا our Lord أَخْرِجْنَا bring us out مِنْهَا of this فَإِنْ then if ever عُدْنَا shall be wrong-doers ظَالِمُونَ then indeed we فَإِنَّا we return. and not وَلَا in it فِيهَا remain you rejected أَخْشَوْا He said/will say تَكَلِّمُونِ speak to Me

102. Then, those whose scales (of good deeds) are heavy, they are the successful. 103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). 105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*." 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

إِنَّكُمْ كَانُمْ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٧﴾ فَاتَّخَذْتُمُوهُمْ سِغْرًا حَتَّىٰ أَنسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١٠٨﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١٠٩﴾ قُلْ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٠﴾

My slaves of عِبَادِي of مِنْ a party فَرِيقٌ there was كَانَ verily إِنَّكُمْ so يَقُولُونَ we believe ءَامَنَّا our Lord رَبَّنَا who used to say فَاغْفِرْ us لَنَا forgive وَارْحَمْنَا and have mercy on us وَأَنْتَ خَيْرُ (are) the Best الرَّاحِمِينَ (of) those who show mercy فَاتَّخَذْتُمُوهُمْ but they أَنَسَوَكُمْ until حَتَّىٰ a laughing stock سِغْرًا you took them for while you used وَكُنْتُمْ My Remembrance ذِكْرِي made you forget مِنْهُمْ at them تَضْحَكُونَ ﴿١٠٨﴾ to laugh إِنِّي have جَزَيْتُهُمْ verily I have they kept patience صَبَرُوا for what بَمَا this Day الْيَوْمَ rewarded them indeed they هُمُ (they) الْفَائِزُونَ ﴿١٠٩﴾ are the successful قُلْ He the successful they كَمْ (Allah) will say لَبِئْتُمْ how long كَمْ (Allâh) will say the الْأَرْضِ on فِي did you stay لَبِئْتُمْ earth عَدَدَ number سِنِينَ ﴿١١٠﴾ (of) years

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. 112. He (Allâh) will say: "What number of years did you stay on earth?"

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّا الْعَادِينَ ﴿١١١﴾ قُلْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٢﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٣﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٤﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُمْ لَا يُفْلِحُونَ ﴿١١٥﴾ وَكُلُّ رَبٍّ غَفِيرٌ وَرَحِيمٌ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٦﴾

which We have **أَنزَلْنَاهَا** (this is) a Surah (chapter of the Quran) **سُورَةٌ** and We have **وَفَرَضْنَاهَا** and which We have enjoined **وَأَنزَلْنَا** sent down that you may **لَعَلَّكُمْ** manifest **يَسِّنِي** Signs **آيَاتٍ** in it **فِيهَا** revealed the woman who is guilty of illegal sexual **الزَّانِيَةِ** remember **لَذَكِّرُونَ** and the man who is guilty of illegal sexual **وَالزَّانِي** intercourse (with) **مِائَةً** of them **مِنْهُمَا** one **وَجِدَ** each **كُلِّ** flog **فَلْيَجْلِدُوا** intercourse with **بِهَا** let withhold you **تَأْخُذْكُمْ** and not **وَلَا** lashes **جَلْدًا** a hundred **رَأْفَةً** them **فِي** pity **فِي** in **دِينِ** the religion **اللَّهِ** (of) Allah **إِنْ** if **كُنتُمْ** you (were) **تُؤْمِنُونَ** believing **بِاللَّهِ** in Allah **وَالْيَوْمِ** and the Day **الْآخِرِ** and let witness **وَلْيَشْهَدْ** Last **عَلَيْهِمَا** their punishment **طَائِفَةٌ** a party **مِّنَ** of **الْمُؤْمِنِينَ** the believers **الزَّانِي** the fornicator **لَا** not **يَنْكِحُ** marries **إِلَّا** but **زَانِيَةً** an idolatress **أَوْ** or **مُشْرِكَةً** a female fornicator **وَالزَّانِيَةَ** a female fornicator **لَا** not **يَنْكِحُهَا** marries **إِلَّا** but **زَانٍ** a fornicator **أَوْ** or **مُشْرِكٌ** an idolater **وَحُرِّمَ** and is forbidden **ذَلِكَ** the believers **الْمُؤْمِنِينَ** on/to **عَلَى** such a thing/that

Sûrat An-Nûr

(The Light) XXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayât*, that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. 3. The adulterer — fornicator marries not but an adulteress — fornicatress or a *Mushrikah*; and the adulteress — fornicatress, none marries her except an adulterer — fornicator or a *Mushrik*. Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَدَةٍ فَاجْلِدُوهُنَّ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُنَّ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١﴾ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢﴾ وَالَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ وَاللَّهُ يَتْلُو إِنَّهُمْ لَمِنَ الصَّادِقِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ the chaste women الْمُحْصَنَاتِ who accuse and those الَّذِينَ لَا يَأْتُوا then produce بِأَرْبَعَةٍ four شَهَادَةٍ witnesses فَاجْلِدُوهُمْ then flog them ثَمَانِينَ (with) eighty جَلْدَةٍ stripes وَلَا and do not تَقْبَلُوا and do not accept لَهُمْ their شَهَادَتُهُمْ testimony أَبَدًا forever وَأُولَئِكَ except the disobedient (to Allah) الَّذِينَ لَا تَتُوبُونَ are the فَاسِقُونَ ۖ and do righteous deeds وَأَصْلَحُوا thereafter وَتُوبُوا repent مِنْ بَعْدِ ذَلِكَ ۚ إِنَّ اللَّهَ is غَفُورٌ Most Merciful (is) رَحِيمٌ ۚ وَالَّذِينَ يَرْمُونَ and those who accuse أَنْفُسَهُمْ themselves and not زَوَاجَهُمْ their wives إِلَّا witnesses شَهَادَةً for them are (is) four أَشْهُدُ (of) one of them أَحَدُهُمْ then the testimony فَشَهَادَةُ (is) one of شَهَادَتِهِ testimonies بِاللَّهِ by Allah إِنَّهُ that he is one of الَّذِينَ يَتْلُونَ the صِدْقَ those who speak the truth ۚ

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn*. 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allâh that he is one of those who speak the truth.

وَالْخَمِيْسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِيْنَ ۖ وَيَذَرُوْا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ اَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِيْنَ ۖ وَالْخَمِيْسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّٰدِقِيْنَ ۖ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيْمٌ ۝

وَالْخَمِيْسَةُ the Curse لَعْنَتَ (is) that أَنَّ and the fifth (testimony) وَالْخَمِيْسَةُ (of) Allah عَلَيْهِ (is) on him إِنْ if كَانَ he be مِنَ of الْكَذِبِيْنَ those the الْعَذَابَ from her عَنْهَا but it shall avert وَيَذَرُوْا who tell a lie testimonies شَهَادَاتٍ four أَشْهُدُ she testifies أَنَّ that تَشْهَدُ punishment (of) those who الْكَذِبِيْنَ is (one) of لَمِنَ that he إِنَّهُ by Allah وَالْخَمِيْسَةُ tell lies the غَضَبَ that أَنَّ and the fifth (testimony) وَالْخَمِيْسَةُ (of) Allah عَلَيْهِ (be) upon her إِنْ if كَانَ he was مِنَ of الَّذِينَ يَتْلُونَ the صِدْقَ those who speak the truth ۚ وَلَوْلَا and had it not been

and His mercy وَرَحْمَتُهُ on you عَلَيْكُمْ (of) Allah اللَّهُ (for) Grace
(is) the One Who accepts repentance تَوَّابٌ Allah اللَّهُ and that
the All-Wise الْحَكِيمُ ﴿١٥﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لِّكُلِّ لَاحِدٍ أَمْرِهِ مِمَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ تَوَلَّى إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ تَوَلَّى جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَلَوْلِيتُكَ عِنْدَ اللَّهِ هُمُ الْكَادِبُونَ ﴿١٣﴾

the slander بِالْإِفْكِ brought forth جَاءُوا those who الَّذِينَ verily إِنَّ a group عُصْبَةٌ (are) a group مِّنْكُمْ you consider it تَحْسَبُوهُ not لَا among you (is) good خَيْرٌ it هُوَ nay, but بَلْ for you لَكُمْ bad thing (is) what مِمَّا of them مِنْهُمْ man أَمْرِهِ unto every لِكُلِّ you he اكْتَسَبَ (is) what تَوَلَّى كِبْرَهُ and as for him who وَالَّذِي the sin الْإِثْمِ of مِنْ had earned (will be) عَذَابٌ for him لَهُ among them مِنْهُمْ had the greater share you heard سَمِعْتُمُوهُ when إِذْ why then تَوَلَّى great عَظِيمٌ ﴿١١﴾ a torment and women وَالْمُؤْمِنَاتُ the believers (men) الْمُؤْمِنُونَ did think ظَنَّ it بِأَنفُسِهِمْ good خَيْرًا of their own people وَقَالُوا and they say هَذَا this they جَاءُوا why did not تَوَلَّى obvious مُّبِينٌ ﴿١٢﴾ (is) a lie إِفْكٌ (charge) not لَهُ since فَإِذْ witnesses شُهَدَاءَ four بِأَرْبَعَةٍ for it عَلَيْهِ produce يَأْتُوا they brought بِالشَّهَادَةِ the witnesses فَلَوْلِيتُكَ then these عِنْدَ (are) the liars الْكَادِبُونَ ﴿١٣﴾ (they) هُمُ Allah اللَّهُ with (to)

11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their

own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسَّكَرَ فِي مَا أَنْفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٣﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٤﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا of Allah (for) the Grace فَضْلُ and had it not been عَلَيْكُمْ and in الدُّنْيَا this world and in His Mercy رَحْمَتُهُ unto you what لَسَّكَرَ the Hereafter in/for مَا would have touched you أَنْفَضْتُمْ you had spoken فِيهِ whereof عَذَابٌ a torment عَظِيمٌ ﴿١٣﴾ great إِذْ when تَلَقَّوْنَهُ you were propogating it بِأَلْسِنَتِكُمْ with your tongues وَتَقُولُونَ بِأَفْوَاهِكُمْ and uttering مَا with your mouths لَيْسَ not لَكُمْ for you of it عِلْمٌ (there was) knowledge وَتَحْسَبُونَهُ (consider it هَيِّنًا a little thing وَهُوَ while it was عِنْدَ with (to) اللَّهُ very great عَظِيمٌ ﴿١٤﴾ and why did not وَلَوْلَا when إِذْ سَمِعْتُمُوهُ you heard it قُلْتُمْ you say مَا not يَكُونُ it is (right) لَنَا for us أَنْ (is) تَكَلَّمَ speak بِهَذَا of this سُبْحَنَكَ Glory is to You هَذَا this بُهْتَنٌ a lie عَظِيمٌ ﴿١٥﴾ great

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾ وَرَبِّينَ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَسْتَرْ لَا تَعْلَمُونَ ﴿١٨﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿١٩﴾

يَعِظُكُمُ اللَّهُ that تَعُودُوا you repeat لِمِثْلِهِ the like of it أَبَدًا for ever إِنْ كُنْتُمْ you are مُؤْمِنِينَ ﴿١٦﴾ believers رَبِّينَ

and makes clear Allah and the Signs for you All-Wise (is) All-Knowing verily the Signs should be propagated among those who believe in painful a torment they will have and the Hereafter and you do not know and had it not been for the Grace of Allah and His mercy (is) full of kindness Most Merciful

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allâh makes the *Ayat* plain to you, and Allâh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not. 20. And had it not been for the Grace of Allâh and His Mercy on you. And that Allâh is full of kindness, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

follow O you who believe do not and whosoever (of) Satan the footsteps the footsteps follows (of) Satan then verily he commands to commit indecency and evil deeds (of) Allah the Grace and had it not been for would ever have been and His Mercy on you pure from sins of you anyone ever and Allah He wills whom purifies All-Knowing (is) All-Hearer

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ*, and *Al-Munkar*. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١﴾ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْفَافِئَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٢﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾

وَلَا يَأْتَلِ and let not those with blessings أُولُوا الْفَضْلِ swear to desist مِنْكُمْ and wealth وَالسَّعَةِ among you أَنْ give يُؤْتُوا أُولَى الْقُرْبَىٰ (and) the poor وَالْمَسْكِينِ (to) the kinfolk (and) the وَالمُهَاجِرِينَ let them وَلْيَعْفُوا (of) Allah ﷻ the way فِي emigrants that لَا you love تُحِبُّونَ do not and forgive وَلْيَصْفَحُوا pardon بِغْفِرَ Allah ﷻ should forgive لَكُمْ Allah ﷻ (for) you رَحِيمٌ (is) Oft-Forgiving ﴿٢١﴾ Most Merciful إِنَّ الَّذِينَ verily who never think of الْمُحْصَنَاتِ chaste women يَزْمُونَ accuse الْمُؤْمِنَاتِ anything touching their chastity لَعُنُوا believers (women) فِي are cursed in الدُّنْيَا the world وَالْآخِرَةِ and the Hereafter وَلَهُمْ and for them (will be) عَذَابٌ a torment عَظِيمٌ ﴿٢٢﴾ great يَوْمَ their tongues تَشْهَدُ witness عَلَيْهِمْ against them أَلْسِنُهُمْ (and) their hands وَأَرْجُلُهُمْ (and) their legs بِمَا as to what كَانُوا they used to do يَعْمَلُونَ ﴿٢٣﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ لَقَدْ يَنْشَأُ لِلْخَائِبِينَ وَالْخَائِثُونَ لِلْخَائِبِينَ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يٰٓأَيُّهَا الَّذِينَ
آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَمَّا كُنْتُمْ
تَذَكَّرُونَ ﴿٢٧﴾

يَوْمَ يُؤْتِيهِمُ Allah will pay them on that Day دِينَهُمُ their recompense
وَيَعْلَمُونَ in full الْحَقَّ that أَن and they will know He is the Manifest
الْمُبِينُ (is) the Truth He Allah
وَالْخَائِبِينَ (are) for bad men and bad men
وَالطَّيِّبَاتُ (are) for bad women and good women
وَالطَّيِّبُونَ (are) for good women and good men
وَالطَّيِّبَاتُ (are) for good women and good men
أُولَئِكَ those (are) innocent of what they say
مُبَرَّءُونَ of what they say
مَغْفِرَةٌ forgiveness for them (is)
وَرِزْقٌ provision and كَرِيمٌ generous
يٰٓأَيُّهَا O you who believe! لَا do not
تَدْخُلُوا enter
بُيُوتًا houses other than
غَيْرَ your houses
حَتَّى until
تَسْتَأْذِنُوا you have asked permission
وَتُسَلِّمُوا عَلَىٰ and greeted
أَهْلِهَا people
ذَٰلِكُمْ (is) better
لَكُمْ for you
لَمَّا in order that
تَذَكَّرُونَ you may remember

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth. 26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karîm*. 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

فَإِنْ لَّمْ يَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ يَمَّا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ ﴿٢٩﴾ قُلِ لِلْمُؤْمِنِينَ بَعْضُهُمْ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَيْرٌ يَمَّا
يَصْنَعُونَ ﴿٣٠﴾

فَإِنْ anyone أَكْثَرُ therein فِيهَا you find تَجِدُوا not لَنْ and if فَانْ permission يُؤْتُونَ until حَتَّى enter them (houses) تَدْخُلُونَهَا then do not for you لَكُمْ it is said قِيلَ and if وَإِنْ to you لَكُمْ has been given for لَكُمْ (is) purer أَزْكَى it هُوَ then go back فَارْجِعُوا to return ارْجِعُوا (is) ۞ (١٥) you do تَعْمَلُونَ of what بِمَا and Allah وَاللَّهُ you that أَنْ sin جُنَاحٌ on you عَلَيْكُمْ (there is) not لَيْسَ All-Knower in فِيهَا inhabited مَسْكُونَةٌ not غَيْرَ houses بَيْوتًا you enter تَدْخُلُونَهَا which مَتَّعَ (there is) usefulness لَكُمْ for you وَاللَّهُ and Allah يَعْلَمُ you تَكْتُمُونَ ۞ (١٦) and what وَمَا you reveal تُبْدُونَ what مَا knows تَلْ tell لِّلْمُؤْمِنِينَ the believing men بَعْضُوا to lower مِنْ their قُرُوجَهُمْ and protect وَحَفَظُوا their gazes أَبْصَرِهِمْ (from) أَزْكَى (is) purer أَزْكَى that لَكُمْ private parts وَلَكُمْ verily إِنَّ for them لَهُمْ (is) purer أَزْكَى that لَكُمْ private parts اللَّهُ خَيْرٌ Allah (is) All-Aware بِمَا (is) of what يَصْنَعُونَ ۞ they do

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. **29.** There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. **30.** Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَفْضَضُنَّ مِنْ أَنْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
خُضْرُهُنَّ عَلَى جُثُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
التَّابِعِينَ غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ السَّمِيعُ الْغَفُورُ ﴿٦٦﴾

وَقُلْ لِلْمُؤْمِنَاتِ and tell the believing women يُنْضِضْنَ to lower their private أَبْصَرِهِنَّ (from) and protect وَحَفَظْنَ their gazes except إِلَّا their beauty زَيَّنَّتَهُنَّ to expose وَيُدِّبْنَ and not وَلَا parts and let them وَلْيَضْرِبْنَ of it وَنَهَا which is apparent مَّا ظَهَرَ that their breasts بِخُمْرِهِنَّ over their veils (head coverings) عَلَى draw

وَأَنْكِحُوا الْأَيْمَانَ the single among you and marry the single and maid servants and your male slaves of the pious and Allah will enrich them poor if they be

(is) All-Sufficient **وَرِيعٌ** and Allah **وَاللَّهُ** His Bounty **فَضْلِهِ** of **عَلَيْهِمُ** those who **وَالَّذِينَ** and let be chaste **وَلْيَسْتَفِيفُوا** All-Knowing **عَلِيمٌ** until **حَتَّى** marriage **نِكَاحًا** find (financial means for) **يَجِدُونَ** not and those **وَالَّذِينَ** His Bounty **فَضْلِهِ** of **مِنْ** Allah **اللَّهُ** enriches them of those **مِمَّا** a writing (of emancipation) **الْكِتَابَ** seek **يَبْتَغُونَ** who give them **فَكَابِتُهُمْ** your right hands **أَيْسَنُكُمْ** possess **مَلَكَتْ** whom and **وَمَأْوَاهُمْ** good **خَيْرًا** in them **فِيهِمْ** you know **عَلِمْتُمْ** if **إِنْ** writing He has **مَأْنَكُمُ** which **الَّذِي** Allah's **اللَّهُ** wealth **مَالٍ** of **مِنْ** give them your maids **فَنَنِيكُمْ** force **تَكْرِهُنَّ** and do not **وَلَا** bestowed upon you **عَلَى** to **الْبَعْدِ** prostitution **إِنْ** if **أَرَدْنَ** chastity **فَصَصَّ** they desired **لِيَبْتَغُوا** (of) the life **الدُّنْيَا** goods **عَرَضَ** in order that you may seek Allah **اللَّهُ** then verily **فَإِنَّ** compels them **بِكُرْهٍ** and he who **وَمَنْ** worldly **يُنْبَعِدُ** after **إِكْرَاهٍ** their compulsion **عَفُوٌّ** (is) Oft-forgiving **رَحِيمٌ** Most Merciful

32. And marry those among you who are single and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٣﴾ اللَّهُ نُورُ السَّمَوَاتِ
وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيُّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ
زَيْتُونِهَا لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤﴾

Verses مَائِدَتِ to you إِلَيْكُمْ We have sent down أُنزِلْنَا and indeed وَلَقَدْ
 مُبَيَّنَّتْ those who الَّذِينَ of مِّنْ and an example وَمَثَلًا manifest
 ٦٦ and an admonition وَمَوْعِظَةً before you مِّنْ قَبْلِكُمْ passed away
 (of) the السَّمَوَاتِ (is) the Light نُورُ Allah ﷻ for the pious
 (of) His Light نُورِهِ the parable مَثَلٌ and the earth وَالْأَرْضِ heavens
 كَشَفَوْهُ (is) as a niche فِيهَا within it مِصْبَاحٌ (is) a lamp
 كَأَنَّهُ as if it were the glass زُجْجَةً a glass (is) in فِي lamp
 blessed شَجَرَةٍ a tree مِّنْ lit يُوقَدُ a brilliant star
 of the west غَرْبِهِ nor وَلَا of the east شَرْقِهِ neither لَا an olive زَيْتُونَةٍ
 not يَكَادُ would almost زَيْتُهَا its oil يُضِيءُ glow forth وَلَوْ though لَمْ
 guides تَهْدِي light نُورٌ upon light نُورٌ fire نَارٌ touched it تَمَسُّهُ
 and يَضْرِبُ He wills يَشَاءُ whom مَّنْ to His Light يُنَوِّرُهُ Allah ﷻ
 and وَاللَّهُ for mankind لِلنَّاسِ parables أَلَمْ تَلَمْ Allah ﷻ sets forth
 (is) All-Knowing عَلِيمٌ thing شَيْءٍ of every يَكُلِّ Allah

34. And indeed We have sent down for you *Ayât* that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious). 35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَمْ فِيهَا بِالْعُدُودِ وَالْأَصَالِ ٦٦ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ
 عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ ٦٧ وَالْأَبْصَارُ ٦٨ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا
 عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ٦٩ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ٧٠

they be بُيُوتٍ that أَذِنَ Allah ﷻ permitted in بُيُوتٍ houses
 يُذْكَرَ raised وَيُذْكَرَ His Name أَسْمُهُ in them فِيهَا and is remembered
 and يُسَبِّحُ Him لَمْ فِيهَا in the mornings بِالْعُدُودِ and وَالْأَصَالِ ٦٦
 وَلَا trade تِجَارَةٌ diverts them لُْهُنَّ not لَا men رِجَالٌ in the evenings
 nor بَيْعٌ sale عَنْ from ذِكْرٍ the remembrance اللَّهُ ﷻ (of) Allah وَإِقَامِهِ

النُّورُ (nor from) giving رَزَقُوا the prayer الصَّلَاةُ (nor from) offering
 in it فِيهِ will be overturned تَنقَلَبُ a Day يَوْمًا they fear يَخَافُونَ alms
 that may reward لِيَجْزِيَهم and the eyes وَالْأَبْصَارُ ﴿٣٦﴾ the hearts الْقُلُوبُ
 they عَمِلُوا (of) what مَا according to the best أَحْسَنَ Allah اللَّهُ them
 His فَضْلُهُ of مِنْ and add even more for them وَزِيدَهُمْ have done
 Grace وَاللَّهُ and Allah رَزَقُوا provides مَنْ to whom يَشَاءُ He wills بِغَيْرِ
 account (measure) حِسَابٍ ﴿٣٧﴾ without

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing *As-Salât* (*Iqâmat-as-Salât*) nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned. 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَالَّذِينَ كَفَرُوا أَعْمَلُهم كَرِيمٍ يَقِيعُوا بِحَسْبِهِ الظَّمْثَانُ مَاءً حَوْثٌ إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُمْ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٦﴾ أَوْ كَطُلُمَنْتٍ فِي بَحْرِ لَيْلِي بِغَشْنِهِ مَوْجٌ مِّنْ فَوْقِهِ. مَوْجٌ مِّنْ فَوْقِهِ. سَحَابٌ طُلُمَنْتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَّنْ يَجْعَلَ اللَّهُ لَهُ نُورًا فَلَمْ يَرِ ثُورٌ ﴿٣٧﴾

وَالَّذِينَ كَفَرُوا أَعْمَلُهم as for those who كَرِيمٍ their deeds
 the الظَّمْثَانُ thinks it بِحَسْبِهِ in a lowland يَقِيعُوا (are) like a mirage
 he comes to جَاءَهُمْ when إِذَا until حَوْثٌ (to be) water مَاءً thirsty one
 and he finds وَجَدَ (to be) anything شَيْئًا he finds it يَجِدْهُ not لَمْ it
 اللَّهُ Allah عِنْدَهُمْ with him فَوْقَهُ Who will pay him حِسَابَهُ his due وَاللَّهُ
 or أَوْ (in taking) account الْحِسَابِ ﴿٣٦﴾ (is) Swift سَرِيعٌ and Allah
 كَطُلُمَنْتٍ vast deep لَيْلِي a sea بَحْرِ in فِي is like the darknesses
 on مَوْجٌ covers it مَوْجٌ on top of it مَوْجٌ a wave مِّنْ فَوْقِهِ. on
 طُلُمَنْتٌ clouds سَحَابٌ top of it بَعْضُهَا فَوْقَ بَعْضٍ some of it
 بَعْضٍ on top (of) others إِذَا if لَنَجَّجَ (a man) stretches out يَدَهُ
 لَمْ يَكَدْ hardly يَرَاهَا وَمَنْ he can see it وَمَنْ and he who لَّنْ not يَجْعَلَ
 for him اللَّهُ made اللَّهُ for him نُورًا light فَمَا (there is) not لَمْ for him
 any ثُورٌ ﴿٣٧﴾ light

heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١١﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣﴾

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ the night and the day Allah causes to alternate
 إِنَّ فِي ذَلِكَ لَعِبْرَةً (is) indeed a lesson for those who have insight
 أُولِي الْأَبْصَارِ who have insight
 وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ from moving living creature
 مِنْ مَّاءٍ water of them
 فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ (there is) who creeps (walks) on his belly
 وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ who walks on two legs
 وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ who walks on four
 يَخْلُقُ اللَّهُ مَا يَشَاءُ He creates what He wills
 لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ (is) All-Powerful We have sent down
 وَاللَّهُ يَهْدِي مَنْ يَشَاءُ to guides
 صِرَاطٍ مُسْتَقِيمٍ Straight Path He wills whom

44. Allâh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. 45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things. 46. We have indeed sent down (in this Qur'ân) manifest *Ayât*. And Allâh guides whom He wills to the Straight Path.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٤﴾ وَلِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿١٥﴾ وَلَنْ يَكُنَ لَكُمْ لَحِقٌ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿١٦﴾ أَلَمْ يَكُنْ لَهُمْ مَرْءٌ أَمَرُواهُمُ أَنْ يُحَافُوا أَنْ يَحْفَافُوا أَنَّ يَحْفَافُوا عَلَيْهِمْ وَرَسُولُهُمْ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٧﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ we have believed and they say
 ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ ثُمَّ and we obey
 وَأَطَعْنَا and in the Messenger

(this) obedience طاعة swear تَقْسِمُوا do not لَا say قُل would leave
 what مَعْرُوفَةٌ knows well خَيْرٌ Allah الله verily إِنَّ (is) known
 قَتَلُونَكُمْ ﴿٥١﴾ you do

51. The only saying of the faithful believers, when they are called to Allâh and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful. 52. And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave. Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوا تَهْتَدُوا وَمَا عَلَى
 الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥١﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
 يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٢﴾

the Messenger الرَّسُولُ and obey وَأَطِيعُوا Allah الله say قُل
 (is) مَا on him عَلَيْهِ then only فَإِنَّمَا you turn away تَوَلَّوْا but if
 is حُمِّلْتُمْ what مَا and on you عَلَيْكُمْ is placed on him حُمِّلَ what
 you shall be تَهْتَدُوا you obey him تُطِيعُوا and if وَإِن placed on you
 guided وَمَا (is) not عَلَى and الرَّسُولُ the Messenger إِلَّا except الْبَلَاغُ
 Allah الله has promised وَعَدَ clear الْمُبِينُ conveying (preach)
 الَّذِينَ those who آمَنُوا believe يَكْفُرُوا among you وَعَمِلُوا and do الصَّالِحَاتِ
 that He will certainly grant them لَيَسْتَخْلِفَنَّهُمْ righteous deeds
 He gave اسْتَخْلَفَ as كَمَا the earth فِي in succession
 and that He وَلَيُمَكِّنَنَّ to those الَّذِينَ succession
 which لَهُمْ establish لَهُمْ for them دِينَهُمُ their religion الَّذِي
 and He has chosen ارْتَضَى لَهُمْ He has chosen وَلَيُبَدِّلَنَّهُم for them
 a safe security أَمْنًا their fear خَوْفِهِم after them in exchange
 يَعْبُدُونَنِي they worship Me لَا يُشْرِكُونَ associating not بِي with Me شَيْئًا
 that وَمَن anything كَفَرَ and whoever بَعْدَ after ذَلِكَ that
 (are) the disobedient الْفَاسِقُونَ (they) هُم those فَأُولَٰئِكَ

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." 55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn*.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٤﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِي النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكَ الَّذِينَ مَلَكَتْ أَيْمَانُكَ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكَ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ بَعْدَهُنَّ طَوَفَاتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٥﴾

وَأَقِيمُوا and offer الصَّلَاةَ prayers and pay الزَّكَاةَ alms وَأَطِيعُوا and obey الرَّسُولَ the Messenger لَعَلَّكُمْ so that you may تُرْحَمُونَ ﴿٥٤﴾ be treated with mercy لَا do not تَحْسَبَنَّ consider الَّذِينَ those who كَفَرُوا disbelieved وَمَا لَهُمْ فِي النَّارِ the land in can escape الْمُعْجِزِينَ ﴿٥٤﴾ and the worst indeed وَلَيْسَ (is) the Fire النَّارُ their abode يَأْتِيهَا (is) that destination الَّذِينَ O you الَّذِينَ who آمَنُوا believe لِيَسْتَأْذِنَكَ those who مَلَكَتْ should ask your permission أَيْمَانُكُمْ possess ثَلَاثَ three ثَلَاثَ of you ثَلَاثَ the age of puberty مِنْ قَبْلِ صَلَاةِ الْفَجْرِ dawn وَحِينَ تَضَعُونَ ثِيَابَكُمْ you put off your prayer مِنَ الظَّهِيرَةِ the noonday وَمِنْ بَعْدِ and after صَلَاةِ الْعِشَاءِ (these) three times ثَلَاثُ (of) Isha (late night) prayer عَلَيْكُمْ (are) of privacy لَكُمْ for you لَيْسَ there is not جُنَاحٌ on them بَعْدَهُنَّ afterwards طَوَفَاتٌ to move about عَلَيْكُمْ to you بَعْضُكُمْ some of you عَلَى (over) بَعْضٍ some others كَذَلِكَ thus يُبَيِّنُ makes clear اللَّهُ Allah لَكُمْ to you الْآيَاتِ the Verses وَاللَّهُ and Allah عَلِيمٌ (is) All-Knowing حَكِيمٌ ﴿٥٥﴾ All-Wise

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ مَا مَلَكَتْهُمُ مَفَاحِشُهُمْ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

لَيْسَ there is not عَلَى on the blind الْأَعْمَى restriction حَرَجٌ nor restriction عَلَى on the lame الْأَعْمَى nor restriction حَرَجٌ nor restriction عَلَى on yourselves أَنْفُسِكُمْ restriction وَلَا nor restriction حَرَجٌ that تَأْكُلُوا you eat from بُيُوتِكُمْ your houses أَوْ or بُيُوتِ houses آبَائِكُمْ or بُيُوتِ houses أُمَّهَاتِكُمْ (of) your mothers أَوْ or بُيُوتِ houses إِخْوَانِكُمْ (of) your brothers أَوْ or بُيُوتِ houses أَخَوَاتِكُمْ (of) your sisters أَوْ or بُيُوتِ houses عَمَّاتِكُمْ (of) your paternal uncles أَوْ or بُيُوتِ houses أَخَوَاتِكُمْ (of) your maternal uncles أَوْ or بُيُوتِ houses أَخَوَاتِكُمْ (of) your maternal aunts أَوْ or بُيُوتِ houses حَمَلَاتِكُمْ (of) your maternal aunts أَوْ or بُيُوتِ houses مَلَكَتْهُمُ what there is your friend صَدِيقِكُمْ or its keys مَفَاحِشُهُمْ you hold عَلَيْكُمْ is not جُنَاحٌ on you تَأْكُلُوا that sin جَمِيعًا you eat all أَوْ or أَشْتَاتًا apart فَإِذَا but when دَخَلْتُمْ you enter بُيُوتًا houses فَسَلِّمُوا then greet أَنْفُسِكُمْ (one another) تَحِيَّةٌ a greeting مِنْ عِنْدِ اللَّهِ from Allah مُبْرَكَةٌ blessed طَيِّبَةٌ good كَذَلِكَ thus يَبَيِّنُ Allah makes clear لَكُمْ for you الْآيَاتِ the Signs لَعَلَّكُمْ so that you تَعْقِلُونَ ﴿١١﴾ may understand

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you

enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* to you that you may understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوا إِنْ الَّذِينَ يَسْتَأْذِنُكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٦﴾

إِنَّمَا (are) those who الْمُؤْمِنُونَ the true believers الَّذِينَ (are) those who believed in Allah بِاللَّهِ and when وَإِذَا and His Messenger وَرَسُولِهِ in Allah they are كَانُوا with him مَعَهُ they are collective جَامِعٍ a matter on أَمْرٍ they have asked his permission يَسْتَأْذِنُوا until حَتَّىٰ they go يَذْهَبُوا not those who يَسْتَأْذِنُكَ ask your permission أُولَٰئِكَ verily الَّذِينَ those who believe بِاللَّهِ in Allah وَرَسُولِهِ and His Messenger they who يُؤْمِنُونَ (are) for لِبَعْضِ they ask your permission أَسْتَأْذِنُوكَ so if Messenger فَإِذَا to whom لِمَن give permission فَأَذِنَ affairs of theirs شَأْنِهِمْ some for مِنْهُمْ you wish شِئْتَ of them وَاسْتَغْفَرَ and ask forgiveness لَهُمُ and ask forgiveness اللَّهُ truly إِنَّ Allah (is) Oft-Forgiving غَفُورٌ Most Merciful رَّحِيمٌ ﴿١٦﴾

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لِيُذَاقُوا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧﴾ أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٨﴾

لَا تَجْعَلُوا make دُعَاءَ calling الرَّسُولِ (of) the Messenger بَيْنَكُمْ not كَدُعَاءِ among you بَعْضِكُمْ as calling بَعْضًا others قَدْ truly يَعْلَمُ Allah اللَّهُ knows الَّذِينَ those who يَسْتَلْلُونَ slip away

those الَّذِينَ and let beware فَلْيَحْذَرِ under shelter لَوْادًا of you يَنْكُمْ
lest أَنْ his commandment عَنِ أَمْرِهٖ oppose مَخَالِفُونَ who
befall them يُصِيبُهُمْ or أَوْ an affliction فِتْنَةً should befall them
to لِلَّهِ certainly إِنَّ behold آتٍ painful أَلِيمٌ ﴿١٦﴾ a torment
the heavens السَّمَوَاتِ (is) in فِي all that مَا Allah (belongs)
you أَنْتُمْ what مَا He knows يَعْلَمُ surely قَدْ and the earth
they will يُرْجَعُونَ and the Day (when) وَيَوْمَ (are) on it (condition)
then He will inform them فَيُنَبِّئُهُمْ to Him إِلَيْهِ be brought back
thing شَيْءٍ of every بِكُلِّ and Allah وَاللَّهُ they did عَمِلُوا of what
All-Knower عَلِيمٌ ﴿١٧﴾

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment beware, lest some *Fitnah* should befall them or a painful torment be inflicted on them.
64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدْ دَرَسَ نَقِيرًا ﴿٢﴾ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

the criterion الْفُرْقَانَ sent down نَزَّلَ Who الَّذِي Blessed is He تَبَارَكَ
to the الْعَالَمِينَ that he may be يَكُونُ His slave عَبْدِهِ on/to عَلَى
لَمْ He Who الَّذِي a warner نَذِيرًا ﴿١﴾ to Him (belongs) لَمْ
and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ the dominion
He has يَكُنْ and not وَلَمْ a son وَلَدًا taken بَنِيذَ and Who has not
and He خَلَقَ the dominion الْمَلِكِ in فِي a partner شَرِيكٌ for Him لَمْ

and has measured it **فَقَدَرَهُ** thing **شَيْءٍ** every **كُلِّ** has created
 yet they **وَاتَّخَذُوا** exactly according to its due measurement **نَقِيرًا**
 they **يَخْلُقُونَ** not **لَا** gods **إِلَٰهَةً** besides Him **مِنْ دُونِهِ** have taken
 and **وَلَا** are created **يُخْلَقُونَ** but they **وَهُمْ** anything **شَيْئًا** create
وَلَا hurt **صَرًّا** for themselves **لِأَنْفُسِهِمْ** they possess **بِمَلِكُوتٍ** neither
 nor **وَلَا** death **مَوْتًا** they possess **بِمَلِكُوتٍ** nor **وَلَا** benefit **نَفْعًا** nor
وَلَا life **حَيَوةً** nor **وَلَا** **شُورًا** (able to) raising the dead **رَافِعِينَ**

Sûrat Al-Furqân

(The Criterion) XXV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Blessed be He Who sent down the criterion to His slave (Muhammad ﷺ) that he may be a warner to the 'ālamîn. 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. 3. Yet they have taken besides Him other *alīhâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوتٌ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۖ وَقَالُوا
 أَسْطِيزُ الْأَوَّلِينَ أَمْتَنَ بَهَا فِيهِ تَمَلُّ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۚ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
 السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ۝

وَقَالَ الَّذِينَ كَفَرُوا and say **وَقَالَ** and the **الَّذِينَ** disbelieve **كَفَرُوا** those who **كَفَرُوا** nothing **هَذَا**
 and helped **وَأَعَانَهُ** he invented it **افْتَرَاهُ** a lie **إِفْكٌ** but **إِلَّا** this (is)
 they **جَاءُوا** in fact **فَقَدْ** other **مَّخْرُوتٌ** people **قَوْمٌ** at it **عَلَيْهِ** him
 and **وَقَالُوا** and a lie **زُورًا** a wrong (thing) **ظُلْمًا** have produced
 which he **أَمْتَنَ** (of) the ancients **الْأَوَّلِينَ** tales **أَسْطِيزُ** they say
 to him **عَلَيْهِ** are dictated **تَمَلُّ** and they **فِيهِ** has written down
 has sent it **أَنْزَلَهُ** say **قُلْ** and afternoon **أَصِيلًا** morning **بُكْرَةً**
 down **الَّذِي** He Who **يَعْلَمُ** knows **السِّرَّ** the secret **فِي** (in) **السَّمَوَاتِ** of
 He is **كَانَ** truly **إِنَّهُ** and the earth **وَالْأَرْضِ** the heavens
 Most Merciful **رَحِيمًا** Oft-Forgiving

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

وَقَالُوا مَا لِهَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾
 أَوْ يُنْفَخَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا
 مَسْحُورًا ﴿٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

وَقَالُوا this Messenger الرَّسُولِ why does مَا and they say يَأْكُلُ eat
 the markets فِي and walk about وَيَمْشِي food الطَّعَامَ
 لَوْلَا why not أُنْزِلَ to him إِلَيْهِ is sent down مَلَكٌ an angel فَيَكُونُ
 (why) is (not) يُنْفَخَ or أَوْ a warner نَذِيرًا ﴿٧﴾ with him مَعَهُ to be
 لَهُ (why) is (not) تَكُونُ or أَوْ a treasure كَنْزٌ to him إِلَيْهِ granted
 جَنَّةٌ for him يَأْكُلُ a garden مِنْهَا where of وَقَالَ
 الظَّالِمُونَ and say تَتَّبِعُونَ not إِن the wrong-doers
 رَجُلًا but مَسْحُورًا ﴿٨﴾ a man أَنْظِرْ how كَيْفَ see ضَرَبُوا
 so they have gone فَضَلُّوا similitudes الْأَمْثَلَ for you لَكَ they coin
 a (Right) Path سَبِيلًا ﴿٩﴾ they can (find) يَسْتَطِيعُونَ and not فَلَا astray

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* say: "You follow none but a man bewitched." 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

بَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَٰلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا
 بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَوْهُم مِّنْ مَّكَانٍ يَبْعِدُونَ سَمِعُوا لَهُمْ نَغِيظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا
 مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَا لَٰكِ ثُبُورًا ﴿١٣﴾ لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

will جَعَلَ He wishes شَاءَ if إِنْ Who أَلَدَى blessed is He تَبَارَكَ
 gardens جَنَّاتِ that ذَلِكَ than مِنْ better خَيْرًا (for) you لَكَ assign
 and He will وَيَجْعَلُ rivers الْأَنْهَارُ under them مِنْ تَحْتِهَا flowing تَجْرِي
 they deny كَذَّبُوا nay بَلْ palaces قُصُورًا ﴿١٠﴾ (for) you لَكَ assign
 for those who لِمَنْ and We have prepared وَأَعَدْنَا the Hour بِالسَّاعَةِ
 كَذَّبَ بِالسَّاعَةِ deny the Hour سَعِيرًا ﴿١١﴾ a flaming Fire إِذَا when رَأَتْهُمْ
 they will hear سَمِعُوا far بَعِيدٍ a place مَكَانٍ from مِنْ it sees them
 they will hear and when وَلَوْ and roaring وَزَفِيرًا ﴿١٢﴾ its تَغِيظُ
 narrow ضَيِّقًا (into) a place مَكَانًا thereof مِنْهَا be thrown
 (for) ثُبُورًا ﴿١٣﴾ therein هُنَالِكَ they will call دَعْوًا chained together
 (for) ثُبُورًا today الْيَوْمَ you call لَدَعْوًا not destruction لَا
 (for) destructions وَجِدًا one دَعْوًا but call ثُبُورًا destructions
 many كَثِيرًا ﴿١٤﴾

10. Blessed be He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذِلَّةٌ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ﴿١٥﴾ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٦﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُورًا ﴿١٧﴾ وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ: أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٨﴾

قُلْ أَذِلَّةٌ say أَذِلَّةٌ is that خَيْرٌ better أَمْ or جَنَّةُ Paradise الْخُلْدِ (of)
 the pious الْمُتَّقُونَ have been promised وَعْدَ which الَّتِي Eternity
 كَانَتْ people لَهُمْ it will be جَزَاءً as a reward وَمَصِيرًا ﴿١٥﴾
 (will be) therein فِيهَا for them لَهُمْ and as a final destination
 and they will abide eternally خَالِدِينَ they desire يَشَاءُونَ all that
 كَانَتْ that is عَلَى upon رَبِّكَ your Lord وَعْدًا مَسْئُورًا ﴿١٧﴾ that

He will **يَحْشُرُهُمْ** and on the Day (when) **وَيَوْمَ** must be fulfilled
 they worship **يَعْبُدُونَ** and that which **وَمَا** gather them
 who **أَضَلَّكُمْ** was it you **أَمْ** so He will say **فَيَقُولُ** Allah **اللَّهُ** besides
 went **صَلُّوا** they **هُمْ** or **أَمْ** these **هَؤُلَاءِ** My slaves **عِبَادِي** misled
 the (Right) Path **الْسَّبِيلَ** astray (from)

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allâh. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قَالُوا سُبْحَنَكَ مَا كَانَ يَلْبِغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
 وَكَانُوا قَوْمًا بُورًا ﴿١٥﴾ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يظْلِمَ مِنْكُمْ
 نَذْفُهُ عَذَابًا كَبِيرًا ﴿١٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَشْرَبُونَ
 فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿١٧﴾

was **كَانَ** it not **مَا** Glorified are You **سُبْحَنَكَ** they will say **قَالُوا**
 besides You **مِنْ دُونِكَ** take **نَتَّخِذَ** to **لَنَا** for us **أَنْ** proper **يَلْبِغِي**
 you gave them comfort **مَتَّعْتَهُمْ** but **وَلَكِنْ** protectors **أَوْلِيَاءَ** any
 the **الذِّكْرَ** they forgot **نَسُوا** till **حَتَّى** and their fathers **وَأَبَاءَهُمْ**
 so verily **فَقَدْ** lost **بُورًا** a people **قَوْمًا** and became **وَكَانُوا** remembrance
كَذَّبْتُمْ they deny you **بِمَا** regarding what **تَقُولُونَ** you say **فَمَا**
 so not **تَسْتَطِيعُونَ** you can **صَرْفًا** nor **وَلَا** avert **نَصْرًا** (get) help **وَمَنْ**
 We shall **نَذْفُهُ** among you **مِنْكُمْ** does wrong **يَظْلِمُ** and whoever
عَذَابًا make him taste **كَبِيرًا** a torment **وَمَا** great **وَمَا** and not **أَرْسَلْنَا**
 (of) the Messengers **الْمُرْسَلِينَ** any **مِنْ** before you **قَبْلَكَ** We sent
إِلَّا but **إِنَّهُمْ** verily they ate **لَيَأْكُلُونَ** food **الطَّعَامَ** and **وَيَشْرَبُونَ**
 and We have made **وَجَعَلْنَا** the markets **الْأَسْوَاقِ** in **فِي** and walked

will أَنْصِرُوتُ as a trial فِتْنَةً for others يَمْضِي some of you بَعْضَكُمْ
 Ever بِصِيرًا your Lord رَبُّكَ and is وَكَانَ you have patience
 All-seer

18. They will say: "Glorified be You! It was not for us to take any *Auliya*' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. 19. Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِيْٓ أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ۝٢١ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰٓى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ۝٢٢ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَّةً مَّنْثُورًا ۝٢٣﴾

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ expect those who and said a meeting with Us why not a meeting with Us are sent down عَلَيْنَا to us indeed our Lord رَبَّنَا we see or the angels الْمَلٰٓئِكَةُ and they think arrogantly of أَنفُسِهِمْ themselves وَعَتَوْا and are scornful are scornful عُتُوًّا (with) pride كَبِيرًا ۝٢١ on the Day يَوْمَ great they will see the angels الْمَلٰٓئِكَةَ they will see and they يَقُولُونَ for the criminals لِلْمُجْرِمِينَ that day يَوْمَئِذٍ there be) (all glad tidings) are forbidden (for you) حِجْرًا will say (the angels) عَجُورًا ۝٢٢ strictly وَقَدِمْنَا and We shall turn إِلَىٰ to مَا whatever عَمِلُوا We shall make it (them) فَجَعَلْنَاهُ deeds (from) مِنْ they did هَبَّةً scattered مَّنْثُورًا ۝٢٣ as floating particles of dust

21. And those who expect not a Meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. 22. On the Day they will see the angels no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you." 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ۝٢٤ وَيَوْمَ نَشَقُّ السَّمَاءَ بِالسَّعْيِ وَنُرَىٰ الْجَنَّةَ تَزِيلًا ۝٢٥ أَلَمْ تَكُنْ يَوْمَئِذٍ آلَٔاهُ لِلرَّحْمٰٓنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ۝٢٦ وَيَوْمَ يَعْصُ الْأَعْمٰٓءُ عَلَىٰ بَدَنِهِ يَشْقُوْنَ يَلْبِثُنِي أَخَذْتُ مَعَ الرَّسُولِ سَيْدًا ۝٢٧﴾

أَصْحَابُ the dwellers الْجَنَّةِ (of) Paradise يَوْمَئِذٍ on that Day خَيْرٌ the best مُسْتَقَرًّا (will have) the best وَأَحْسَنُ abode مَقِيلًا ۝٢٤ and (remember) the Day (when) وَنُرَىٰ (of) places for repose and السَّمَاءَ shall be rent asunder with clouds السَّعْيِ the heaven تَزِيلًا ۝٢٥ with a grand الْجَنَّةَ will be sent down

(will be) الْحَقُّ on that Day يَوْمَئِذٍ the sovereignty السُّلْطَانُ descending and it will be وَكَانَ belonging to the Most Gracious الرَّحْمَنُ the truth يَوْمَ a day عَلَى for the disbelievers عَسِيرًا ﴿٢٤﴾ hard وَبَوْمَ the الظَّالِمُ will bite يَعْصُرُ and (remember) the Day (when) oh! يَنْتَبِيهِ he will say يَكْفُلُ his hands يَدَيْهِ on عَلَى wrong-doer the Messenger الرُّسُولِ with مَعَ I had taken أَتَّخَذْتُ would that سَبِيلًا ﴿٢٥﴾ a path

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers. 27. And (remember) the Day when the *Zâlim* will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)

يَنْتَبِيهِ لَوْ أَنِّي خَذَلْتُ فَلَانًا خَلِيلًا ﴿٢٥﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٦﴾ وَقَالَ الرُّسُولُ يَرْبِّ إِنِّي قَوْمِي أَخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٧﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٢٨﴾

يَنْتَبِيهِ Ah! Woe to me لَوْ I take أَخَذْتُ did not لَوْ would that خَلِيلًا so-and-so أَضَلَّنِي as a friend عَنِ he led me astray الذِّكْرِ the Reminder (Quran) بَعْدَ after إِذْ (when) جَاءَنِي it to man الشَّيْطَانُ Satan لِلْإِنْسَانِ and is ever وَكَانَ had come to me the الرُّسُولُ and will say خَذُولًا ﴿٢٦﴾ deserter in the hour of need وَقَالَ Messenger took أَخَذُوا my people قَوْمِي verily إِنَّ O my Lord! مَهْجُورًا ﴿٢٧﴾ as deserted هَذَا this الْقُرْآنَ Quran وَكَذَلِكَ and thus جَعَلْنَا among an enemy عَدُوًّا Prophet نَبِيٍّ for every لِكُلِّ We made الْمُجْرِمِينَ the criminals وَكَفَى and sufficient is بِرَبِّكَ your Lord هَادِيًا and Helper وَنَصِيرًا ﴿٢٨﴾ as a Guide

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalil* (an intimate friend)! 29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." 30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ân. 31. Thus have We made for every Prophet an enemy among the *Mujrimûn*. But Sufficient is your Lord as a Guide and Helper.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۚ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۚ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا those who and say الَّذِينَ why not لَوْلَا disbelieve تَزِيلُ the Quran to him عَلَيْهِ is revealed (sent down) جُمْلَةً all وَاحِدَةً thereby that We may strengthen لِنُثَبِّتَ thus كَذَلِكَ at once in recitation تَرْتِيلًا and We have recited it وَرَتَّلْنَاهُ your heart فُؤَادَكَ and not يَأْتُونَكَ and لا but جِئْنَاكَ We bring to you بِالْحَقِّ the truth وَأَحْسَنَ and the تَفْسِيرًا better explanation الَّذِينَ those who يُحْشَرُونَ will be أُولَئِكَ Hell جَهَنَّمَ to their faces وَجُوهِهِمْ on gathered such and most astray from وَأَضَلُّ in a state مَّكَانًا evil شَرٌّ (will be) سَبِيلًا the (Straight) Path ﴿٣١﴾

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. 33. And no example or similitude do they bring, but We reveal to you the truth (against that similitude or example), and the better explanation thereof. 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۖ فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِعَايُنَا فَنَدْمَرْنَهُمْ تَدْمِيرًا ۖ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٢﴾

the Scripture **وَلَقَدْ** and indeed **وَأَتَيْنَا** We gave **مُوسَى** Moses **وَجَعَلْنَا** and (We) placed **مَعَهُ** with him **أَخَاهُ** his brother **هَارُونَ** his brother **وَقُلْنَا** as a helper (minister) **وَزَيَّرْنَا** Aaron **وَكَذَّبُوا** who **الْقَوْمِ** the people **إِلَى** you both **بِآيَاتِنَا** Our Verses **فَدَمَّرْنَاهُمْ** then We destroyed them **نَدْمِيرًا** with **لَمَّا** (of) Noah **وَقَوْمَهُ** and the people **وَقَوْمَهُ** utter destruction **كَذَّبُوا** they denied **الرُّسُلَ** the Messengers **أَغْرَقْنَاهُمْ** We drowned **لِلنَّاسِ** for mankind **وَجَعَلْنَاهُمْ** them **وَأَعَدْنَا** sign **لِلظَّالِمِينَ** and We have prepared **عَذَابًا** painful **أَلِيمًا** torment

35. And indeed We gave Mûsâ (Moses) the Scripture, and placed his brother Hârûn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our *Ayât*." Then We destroyed them with utter destruction. 37. And Nûh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn*.

وَعَادًا and **ثَمُودًا** and **وَأَصْحَابَ الرَّسِّ** and **وَقُرُونًا** between **بَيْنَ** and **ذَلِكَ** **كَثِيرًا** many **وَكُلًّا** and **ضَرَبْنَا لَهُ** the **الْأَمْثَلِ** and **وَكُلًّا** and **تَنْبِيْرًا** and **وَلَقَدْ** and **أَنزَلْنَا عَلَى** the **الْقَرْيَةِ** the town (of Lot) **الَّتِي** on which **أَمْطَرْنَا** rain **مَطَرًا** was rained **يَكُونُوا** they are (able) **بِزَوْنِهَا** to see it **كَأَنَّهُمْ لَا يَرْجِعُونَ** nay, but they used **شُكْرًا** any **وَأَوَّلَهُ** and when **إِنْ يَتَخَذُوا** they see you **رَأَوْكَ** and **إِلَّا هُمْزًا** but **أَهْذًا** in mockery **الَّذِي** is this the one **رَسُولًا** Allah has sent **بَعَثَ**

وَعَادًا and **ثَمُودًا** and **وَأَصْحَابَ الرَّسِّ** and the dwellers **وَقُرُونًا** and generations **بَيْنَ** in between **ذَلِكَ** (those) **كَثِيرًا** many **وَكُلًّا** and each of them **ضَرَبْنَا لَهُ** We put forward **الْأَمْثَلِ** examples **وَكُلًّا** and each **تَنْبِيْرًا** and **وَلَقَدْ** destruction **وَأَنزَلْنَا عَلَى** they have passed **الْقَرْيَةِ** the town (of Lot) **الَّتِي** on which **أَمْطَرْنَا** rain **مَطَرًا** was rained **يَكُونُوا** they are (able) **بِزَوْنِهَا** to see it **كَأَنَّهُمْ لَا يَرْجِعُونَ** nay, but they used **شُكْرًا** any **وَأَوَّلَهُ** and when **إِنْ يَتَخَذُوا** they see you **رَأَوْكَ** and **إِلَّا هُمْزًا** but **أَهْذًا** in mockery **الَّذِي** is this the one **رَسُولًا** Allah has sent **بَعَثَ** as a Messenger

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنَّ صَبَرْنَا عَلَيْهِمْ وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤١﴾ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوْنَهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٢﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَفْقَهُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٣﴾

إِنْ كَادَ He would have nearly misled us from ءَالِهَتِنَا our gods لَوْلَا had it not been أَنَّ that صَبَرْنَا we were patient and constant عَلَيْهِمْ in their (worship) وَسَوْفَ يَعْلَمُونَ they will know حَيْثُ when يَرَوْنَ the torment الْعَذَابَ who it is that مَنْ the most astray (is) سَبِيلًا ﴿٤١﴾ (from) the (Right) Path أَرَأَيْتَ have you seen مَنِ who أَنَّكَذَ has taken إِلَهُهُ as his god هَوْنَهُ his own vain desire أَفَأَنْتَ would you then تَكُونُ be عَلَيْهِ over him وَكِيلًا ﴿٤٢﴾ or do you think تَحْسَبُ that أَكْثَرَهُمْ most of them يَسْمَعُونَ hear or يَفْقَهُونَ understand إِنْ they are هُمْ not إِلَّا but كَالْأَنْعَامِ like cattle بَلْ nay they are هُمْ أَضَلُّ farther astray سَبِيلًا ﴿٤٣﴾ (from) the Path

42. "He would have nearly misled us from our *alihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path! 43. Have you seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakil* over him? 44. Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.

أَلَمْ تَرَ إِنْ رَيْكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلْنَاهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

أَلَمْ do you not تَرَ see إِلَى (to) رَبِّكَ Your Lord كَيْفَ how مَدَّ He spread الظِّلَّ the shadow وَلَوْ and if شَاءَ He willed لَجَعَلَهُمُ لَجَعَلَهُمُ We have made جَعَلْنَا then ثَمَّ still سَاكِئًا could have made it We withdraw عَلَيْهِ the sun ذِيلًا ﴿٤٥﴾ a guide ثُمَّ a guide قَبَضْنَاهُ then قَبَضْنَاهُ gradual وَهُوَ and it is He الْيَوْمَ who جَعَلَ makes لَكُمْ for you الْبَيْتَ the night لَيْسًا a covering وَالنَّوْمَ and the sleep سُبَاتًا as a repose وَجَعَلَ and makes النَّهَارَ the day نُشُورًا ﴿٤٦﴾ getting up (like resurrection) وَهُوَ and it is He أَرْسَلَ sends الرِّيحَ the winds بُشْرًا as heralds of glad tidings وَأَنزَلْنَا His Mercy رَحْمَتَهُ before بَيْنَ and We send down طَهُورًا ﴿٤٧﴾ pure مَاءَ the sky

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still. But We have made the sun its guide. 46. Then We withdraw it to Us — a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr*. 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَنَاسِيًا كَثِيرًا ﴿٤٨﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٤٩﴾ وَلَوْ شِئْنَا لَءَعَيْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥٠﴾ فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥١﴾

لِنُحْيِيَ thereby بِهِ that We may give life مَيِّتًا dead وَنُسْقِيَهُ thereof وَمِمَّا خَلَقْنَا and We give to drink أَنْعَمًا have created نَاسِيًا and men كَثِيرًا many وَلَقَدْ and We have distributed it بَيْنَهُمْ indeed in لِيَذَّكَّرُوا amongst them فَأَبَى order that they may remember (the Grace of Allah) أَكْثَرُ (or deny) إِلَّا people كُفُورًا ﴿٤٩﴾ We would have raised لَءَعَيْنَا We willed وَنُفِئْنَا and had وَلَوْ disbelief in كُلِّ قَرْيَةٍ every town نَذِيرًا ﴿٥٠﴾ so, not فَلا a Warner الْكَافِرِينَ the disbelievers وَجَاهِدْهُمْ (but) strive against them جِهَادًا with it كَبِيرًا ﴿٥١﴾ utmost

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾ ﴿٥٠﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُمُ سَبَكًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥١﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٢﴾

﴿وَهُوَ الَّذِي﴾ and it is He Who مَرَجَ has let free (merge) the الْبَحْرَيْنِ two seas هَذَا (this) one عَذْبٌ (is) palatable فُرَاتٌ (and) sweet وَهَذَا (and) this (one) مِلْحٌ (is) salt أُجَاجٌ and He has set وَجَعَلَ and bitter بَرْزَخًا between them and partition وَحِجْرًا ﴿٥٠﴾ and suppressed وَهُوَ and it is He الَّذِي Who خَلَقَ created مِنَ from الْمَاءِ water بَشَرًا man فَجَعَلَهُمُ and has appointed for him سَبَكًا kindred by blood وَصِهْرًا and kindred by marriage وَكَانَ and is ever رَبُّكَ Your Lord قَدِيرًا ﴿٥١﴾ All-Powerful وَيَعْبُدُونَ and they worship مِن دُونِ besides اللَّهِ Allah مَا that which لَا neither يَنْفَعُهُمْ can benefit (profit) them وَلَا nor يَضُرُّهُمْ harm them وَكَانَ and is الْكَافِرُ the disbeliever عَلَىٰ the disbeliever against رَبِّهِ his Lord ظَهِيرًا ﴿٥٢﴾ a helper

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ ﴿٥٣﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَا سَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٤﴾ وَتَوَكَّلْ عَلَىٰ آلِهَةٍ لَا يُغْنِي عَنْكَ كَيْفُ بِهٍ بِئُتُوْبٍ عِبَادِهِ خَيْرٌ ﴿٥٥﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِرَبِّهِ خَيْرًا ﴿٥٦﴾

as a bearer of مُبَشِّرًا but إِلَّا We have sent you أَرْسَلْنَاكَ and not وَمَا I ask of أَنْتَلِكُمْ not مَا say قُلْ and a warner وَنَذِيرًا ﴿٥٦﴾ glad tidings whosoever مَنْ save that إِلَّا reward أَجْرٍ any مِنْ for this عَلَيْكَ you اِسْمَاءَ أَنْ wills أَنْ to يَتَّخِذَ to إِلَ take إِلَهَ to رَبِّهِ His Lord سَبِيلًا ﴿٥٧﴾ a Path وَتَوَكَّلْ the Ever living One الَّذِي in عَلَى and put your trust Who لَا not يَمُوتُ dies وَسَبِّحْ and glorify بِحَمْدِهِ His Praise وَكَفَى (of) His بِهْ regarding the sins يُنْفِثُ and Sufficient is He بِهْ the السَّمَوَاتِ created خَلَقَ Who الَّذِي as All-Knower خَبِيرًا ﴿٥٨﴾ slaves (is) between يَنْتَهِمَا and all that وَمَا and the earth وَالْأَرْضِ heavens over عَلَى He rose أَسْتَوَى then ثَمَّ days أَيَّامٍ six سِتَّةَ in فِي them الْعَرْشِ the Throne الرَّحْمَنُ the Most Gracious فَسَلِّ the Most Gracious Him بِهْ so ask فَسَلِّ as (He is) the All-Knower خَبِيرًا ﴿٥٩﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. 57. Say: "No reward do I ask of you for this, save that whosoever, may take a Path to his Lord. 58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne. The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Al-Khabîr*.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَاجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ تُقُورًا ﴿٦٠﴾ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَنْكَرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

prostrate اسْجُدُوا to them لَهُمْ it is said قِيلَ and when وَإِنَّا and what is وَمَا they say قَالُوا to the Most Gracious الرَّحْمَنِ yourselves الرَّحْمَنُ the Most Gracious أَنْسَاجِدُ shall we fall down in prostration and it increases in them وَزَادَهُمْ you command us تَأْمُرُنَا to that which has placed جَعَلَ Who الَّذِي blessed is He تَبَارَكَ aversion تَقُورًا ﴿٦٠﴾ therein فِيهَا and has placed وَجَعَلَ big stars بُرُوجًا the heaven السَّمَاءِ in سِرَاجًا a great lamp وَقَمَرًا a moon مُنِيرًا ﴿٦١﴾ giving light وَهُوَ

وَاللَّيْلِ وَالنَّهَارِ the night اَللَّيْلِ has put جَمَلَ Who اَللَّيْ and He it is
to desires اَرَادَ for such who لِمَنْ in succession خَلَفَهُ and the day
to show his gratitude يَنْكُرُ remember اُرْ or اَرَادَ desires شُكْرًا ﴿٦٠﴾

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. 61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦١﴾ وَالَّذِينَ يَسْتَكْبِرُونَ
لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٢﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٣﴾ إِنَّهَا
سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٤﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٥﴾

وَعِبَادُ الرَّحْمَنِ (of) the Most Gracious الَّذِينَ (are) and the slaves
and يَمْشُونَ those who walk عَلَى on الْأَرْضِ earth هَوْنًا in humility
وَالَّذِينَ they say قَالُوا the foolish الْجَاهِلُونَ address them
خَاطَبَهُمْ when (reply) سَلَامًا ﴿٦١﴾ 'peace' (mild words of gentleness) وَالَّذِينَ
وَالَّذِينَ who spend the night يَسْتَكْبِرُونَ before their Lord
سُجَّدًا and those who يَقُولُونَ and standing وَالَّذِينَ ﴿٦٢﴾
رَبَّنَا our Lord اصْرِفْ عَنَّا avert from us عَذَابَ جَهَنَّمَ (of) the torment
an inseparable غَرَامًا ﴿٦٣﴾ is Hell its torment كَانَ
as an evil مُسْتَقَرًّا is indeed it إِنَّهَا permanent punishment
مُقَامًا ﴿٦٤﴾ and those who وَالَّذِينَ and as a place to dwell
نُفَقُوا when they spend لَمْ neither يُسْرِفُوا are extravagant
وَلَمْ nor those يَقْتُرُوا stingy وَكَانَ but there is بَيْنَ between ذَلِكَ
a medium (way) قَوَامًا ﴿٦٥﴾ (extremes)

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,

permanent punishment.” 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ with Allah and those who لَا invoke another god وَلَا nor they kill the soul النَّفْسَ which Allah has forbidden حَرَّمَ except بِالْحَقِّ for just cause وَلَا nor commit illegal sexual intercourse يَزْنُونَ and whoever وَمَنْ does this يَلْقَى the punishment يُضَاعَفْ shall receive (on the) يَوْمَ the torment الْعَذَابُ for (to) him لهُ will be doubled therein and he will abide وَيَخْلُدْ (of) Resurrection الْقِيَامَةِ Day مُهَانًا in disgrace ﴿٦٨﴾ except مَنْ those who تَابَ repent وَآمَنَ and believe وَعَمِلَ and do عَمَلًا righteous صَالِحًا deed for those يَبْدِلُ Allah will change سَيِّئَاتِهِمْ their sins حَسَنَاتٍ into good deeds وَكَانَ Allah and is غَفُورًا Oft-Forgiving رَحِيمًا Most Merciful ﴿٧٠﴾

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh Is Oft-Forgiving, Most Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَةً أُغْنِ عَنْهُنَّ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

وَمَنْ تَابَ and whosoever repents وَعَمِلَ and does صَالِحًا righteous Allah to إِلَى repents يَتُوبُ then verily he فَإِنَّهُ good deeds

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. **76.** Abiding therein excellent it is as an abode, and as a place to rest in. **77.** Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّر ﴿١﴾ يَلَاكُ ءَايَاتُ الْكِتَابِ الْيُسْبِي ﴿٢﴾ لَمَّاكَ بَنَجْ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنْ لَّمْ نُزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةٌ فَلَمَلَتْ أَعْنَاقُهُمْ لَمَّا خَضَعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾

طسّر ﴿١﴾ يَلَاكُ Ta-Sin-Mim these (are) ءَايَاتُ the Verses of the ﴿٢﴾ الْكِتَابِ the Book are going to بَنَجْ it may be (that) you لَمَّاكَ manifest ﴿٣﴾ يَكُونُوا become مُؤْمِنِينَ ﴿٤﴾ مُؤْمِنِينَ ﴿٤﴾ We could send down نَزَّلْ We will نَزَّلْ if نَزَّلْ believers from السَّمَاءِ the heaven ءَايَةٌ a sign فَلَمَلَتْ so would bend أَعْنَاقُهُمْ their necks خَضَعِينَ ﴿٥﴾ خَضَعِينَ ﴿٥﴾ in humility وَمَا to them any ذِكْرٍ Reminder مِنْ from الرَّحْمَنِ the Most Gracious مُحَدَّثٍ recent revelation إِلَّا but كَانُوا they were عَنْهُ from it مُعْرِضِينَ ﴿٦﴾ مُعْرِضِينَ ﴿٦﴾ turning away فَقَدْ so they كَذَّبُوا have denied فَسَيَأْتِيهِمْ then will come أَنْبَاءُ to them مَا the news of كَانُوا (of) what يَكُونُوا they were بِهِ at (with it) يَسْتَهْزِئُونَ ﴿٦﴾ mocking

Sûrat Ash-Shu'arâ'

(The Poets) XXVI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm*. 2. These are the Verses of the manifest Book. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom. 6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَلَوْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَصْبِقُوا صَدْرِي وَلَا يُطَلِّقُوا لِسَانِي فَأُرْسِلُ إِلَى هَارُونَ ﴿١٣﴾

أَوَلَمْ يَرَوْا do not بِرَأَ they observe إِلَى (to) الْأَرْضِ the earth كَمْ how much
 أَفَبْنَا We caused to grow فِيهَا therein مِنْ of كُلِّ every نَجْعَ pair
 and not وَمَا (is) a sign ذَٰلِكَ this لَايُذْكَرُ verily فِي in good إِنَّ good ﴿٧﴾
 كَانُوا are أَكْثَرُهُمْ most of them مُؤْمِنِينَ ﴿٨﴾ and verily وَإِنَّ believers وَإِنَّ and رَبُّكَ
 the رَبُّكَ your Lord لَهُوَ He is truly الْعَزِيزُ the All-Mighty الرَّحِيمُ ﴿٩﴾ the
 your رَبُّكَ called نَادَى and (remember) when وَإِنَّ Most-Merciful
 Lord مُوسَى Moses أَوَى that أَنْتَ you go (to) الْقَوْمَ the people الظَّالِمِينَ ﴿١٠﴾
 will لَا (of) Pharaoh فِرْعَوْنَ the people قَوْمَ (who are) wrong-doers
 verily إِلَى My Lord رَبِّ he said قَالَ fear (Allah) يَنْفَقُونَ ﴿١١﴾ they not
 and straitens وَبِئْسَ they will deny me يَكْذِبُونَ ﴿١٢﴾ that أَن I fear
 صَدْرِي my breast وَلَا and not بَطَلِي expresses well لِسَانِي my tongue
 فَأَرْسِلْ so send إِلَيَّ for هَارُونَ ﴿١٣﴾ Aaron

7. Do they not observe the earth how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayâh* (proof or sign), yet most of them are not believers. 9. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrongdoers) 11. "The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?" 12. He said: "My Lord! Verily, I fear that they will belie me, 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron).

وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَأَتَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَن أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَمِثْنَا فِينَا مِنْ عُمَرَاةٍ سِنِينَ ﴿١٨﴾

وَلَهُمْ a charge of crime ذَنْبٌ against me عَلَى and they have
 أَن and I fear يَقْتُلُونِ ﴿١٤﴾ that قَالَ they will kill me كَلَّا (Allah) said
 verily We shall إِنَّا with Our Signs بِآيَاتِنَا go you both نَايَا nay
 and go both of you (to) فَأَتَا listening مُسْتَمِعُونَ ﴿١٥﴾ (be) with you
 فِرْعَوْنَ Pharaoh فَقُولَا and say إِنَّا we are رَسُولُ the Messengers رَبِّ
 (to) send مَعَنَا so (that) أَن (of) the worlds الْعَالَمِينَ ﴿١٦﴾ Lord
 (Pharaoh) said قَالَ (of) Israel إِسْرَءِيلَ the Children بَنِي go with us
 as a child وَلِيدًا among us فِينَا bring you up نُرَبِّكَ did we not
 وَلَمِثْنَا and you stayed فِينَا with us مِنْ of عُمَرَاةٍ your life سِنِينَ ﴿١٨﴾
 many years

14. "And they have a charge of crime against me, and I fear they will kill me."
 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Ālamîn, 17. "So allow the Children of Israel to go with us.' " 18. [Fir'aun (Pharaoh)] said [to Mûsâ]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَفَعَلْتَ فَعَلْتَكِ الْيَاقِيْنَ فَفَرَرْتُ مِنْكَ لَمَّا خِفْتُكَ ﴿١٨﴾ قَالَ فَعَلْنَاهُ إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿١٩﴾ فَفَرَرْتُ مِنْكَ لَمَّا خِفْتُكَ
 وَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢٠﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتُ بَنِي إِسْرَءِيلَ ﴿٢١﴾

وَفَعَلْتَ and you did فَعَلْتَكِ your deed الْيَاقِيْنَ which (Moses) قَالَ the ingrates (one) of الْكٰفِرِيْنَ and you (were) مِنْ I did it إِذَا then وَأَنَا when I (was) مِنَ الضَّالِّينَ from/of الْيَاقِيْنَ I fled فَفَرَرْتُ the misguided right لَمَّا from you مِنْكُمْ so I fled فَفَرَرْتُ the misguided right حُكْمًا my Lord رَبِّي (to) me لِي but granted وَهَبَ feared you the وَجَعَلَنِي judgement (one) of الْمُرْسَلِينَ and made me رَبِّي favour نِعْمَةً (is) favour رَبِّي Messengers with which you عَبَّدْتُ (over) me أَنْ reproach the بَنِي you have enslaved عَبَّدْتُ that (of) Israel بَنِي Children

19. "And you did your deed, which you did. While you were one of the ingrates."
 20. Mûsâ (Moses) said: "I did it then, when I was ignorant. 21. "So I fled from you when I feared you. But my Lord has granted me *Hukm*, and made me one of the Messengers. 22. "And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel."

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٢﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٣﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿٢٤﴾ قَالَ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ ﴿٢٥﴾ قَالَ إِنْ رَسُولُكُمْ أَرَادَ أَنْ يُنْفِرَ بِكُمْ فِرْعَوْنُ فَاقْرَءُوا لَهُ الْقُرْآنَ فَهُوَ سَمِيعٌ ﴿٢٦﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَقُولُونَ ﴿٢٧﴾

قَالَ فِرْعَوْنُ and what is رَبُّ (is) the Lord الْعَالَمِينَ (of) the worlds قَالَ (of) the worlds رَبُّ (Moses) said السَّمَوَاتِ (is) between وَمَا and all that بَيْنَهُمَا and the earth وَالْأَرْضِ heavens seeking to be convinced with كُنْتُمْ (you are) مُوقِنِينَ if إِنْ them do أَلَا around him حَوْلَهُ to those (Pharaoh) said قَالَ certainty and رَبُّ your Lord رَبُّكُمْ (Moses) said قَالَ you hear تَسْمِعُونَ not

(Pharaoh) قَالَ ancient (of) your fathers رَبِّكُمْ the Lord has been sent أُرْسِلَ who أَلَيْسَ your Messenger رَسُولُكُمْ verily إِنْ said Lord رَبِّي (Moses) said قَالَ (is) a madman لَسَجُونٌ to you إِنْكُمْ (is) الْمَشْرِقِ (of) the East وَالْمَغْرِبِ and the West وَمَا and all that يَنْهَمَا (is) understand مَقُولُونَ you did كُنْتُمْ if إِنْ between them

23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Ālamîn?" 24. Mûsâ (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." 25. Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" 26. Mûsâ (Moses) said: "Your Lord and the Lord of your ancient fathers!" 27. (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" 28. [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ لِيِنْ أَخَذْتَ إِلَٰهًا غَيْرِي لِأَجْمَلَكَ مِنَ الْمَسْجُونِينَ ﴿٢٤﴾ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٢٥﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّٰدِقِينَ ﴿٢٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّٰظِرِينَ ﴿٢٨﴾ قَالَ لِلْمَلَآِِ حَوْلَهُ إِنْ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٢٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٠﴾

other غَيْرِي a god إِلَٰهًا you choose أَخَذْتَ if لِيِنْ (Pharaoh) said قَالَ the لَأَجْمَلَكَ among مِنَ I will certainly put you أَلْمَسْجُونِينَ ﴿٢٤﴾ than me أُرْسِلَ I bring you جِئْتُكَ even if أَوْلَوْ (Moses) said قَالَ prisoners bring forth فَأْتِ (Pharaoh) قَالَ manifest (clear) مُّبِينٍ ﴿٢٥﴾ something فَأَلْقَىٰ the truthful الصَّٰدِقِينَ ﴿٢٦﴾ (one) of مِنَ you are كُنْتَ if إِنْ it was إِنْكُ a ثُعْبَانٌ it was هِيَ and behold فَإِذَا his stick عَصَاهُ so (Moses) threw his hand بَدَّ and he drew out وَنَزَعَ manifest (clear) مُّبِينٌ ﴿٢٧﴾ serpent فَإِذَا and behold هِيَ بَيْضَاءُ لِلنَّٰظِرِينَ ﴿٢٨﴾ white to all beholders قَالَ to the chiefs حَوْلَهُ (Pharaoh) said إِنْكُ verily هَٰذَا he wants يُرِيدُ a well-versed عَلِيمٌ ﴿٢٩﴾ (is) indeed a sorcerer لَسَاحِرٌ this أَنْ to يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ your land بِسِحْرِهِ drive you out مِنْ of أَرْضِكُمْ by his بِسِحْرِهِ (that) you command تَأْمُرُونَ ﴿٣٠﴾ what is it then

قَالَ لَهُمْ said to them موسى Moses أَلْقُوا throw مَا what أَنْتُمْ you
 تُفْقُونَ ﴿٤٣﴾ are going to throw فَأَلْقَوْا so they threw جَاهِلَهُمْ their ropes
 وَعَصِيَّتَهُمْ and their sticks وَقَالُوا and said بِعِزَّةِ by the might فِرْعَوْنَ
 (of) Pharaoh إِنَّا it is we لَنَحْنُ (we for sure) الْفَائِزُونَ ﴿٤٤﴾ who (are)
 الْبَارِئِينَ the winners فَأَلْقَى then threw موسى Moses عَصَاهُ his stick وَإِذَا
 تَلَفَتْ it swallowed up مَا all that يَكُونُونَ ﴿٤٥﴾ they falsely showed
 فَالْقَى showed فَأَلْقَى the sorcerers السَّحَرَةُ and fell down سَاجِدِينَ ﴿٤٦﴾ prostrate
 قَالُوا saying إِنَّا we believe رَبِّ the Lord الْعَالَمِينَ ﴿٤٧﴾ (of) the
 رَبِّ the Lord موسى the Lord وَهَارُونَ ﴿٤٨﴾ (of) Moses and Aaron

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!" 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: "We believe in the Lord of the 'Ālamîn (mankind, jinn and all that exists). 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

قَالَ مَا مَشَرْتُمْ لَمْ قَبِلَ أَنْ مَادَنَ لَكُمْ إِنَّكُمْ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا أَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَبُكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَرَرَ لَنَا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

قَالَ مَا مَشَرْتُمْ (Pharaoh) said لَمْ you have believed مَا مَشَرْتُمْ in him قَبِلَ before
 أَنْ that مَادَنَ I give leave لَكُمْ to you إِنَّكُمْ surely he لَكَبِيرُكُمُ is your
 WHO chief الَّذِي Who عَلَّمَكُمُ has thought you السِّحْرَ magic (sorcery) فَلَسَوْفَ
 تَعْلَمُونَ so verily shall تَعْلَمُونَ you come to know لَا أَقْطَعَنَّ أَيْدِيَكُمْ I will cut off
 your hands وَأَرْجُلَكُمْ your legs مِنْ and your legs خِلَافٍ on opposite sides
 وَلَا أَصْلَبُكُمْ and I will crucify you أَجْمَعِينَ ﴿٤٩﴾ all قَالُوا they said لَا
 ضَرَرٌ harm لَنَا surely إِلَىٰ to رَبِّنَا our Lord مُنْقَلِبُونَ ﴿٥٠﴾ we are to return
 إِنَّا we hope أَنْ that يَغْفِرَ will forgive لَنَا us رَبُّنَا our Lord
 خَطِيئَتَنَا our sins أَنْ (as) that كُنَّا we are أَوَّلَ the first
 (of) the believers الْمُؤْمِنِينَ ﴿٥١﴾

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِلَيْنَا فَارْجِعْ فِي الْمَدَائِنِ حَاشِرِينَ﴾ ﴿٥٢﴾ إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ ﴿٥٣﴾ قَلِيلُونَ ﴿٥٤﴾ وَلَهُمْ لَنَا لَعَاطُونٌ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ﴾ and We revealed ﴿إِلَىٰ﴾ to Moses ﴿أَنْ﴾ (saying) that ﴿أَسْرِ﴾ depart by night with My slaves ﴿بِعِبَادِي﴾ verily you ﴿إِلَيْنَا﴾ with My slaves ﴿فَارْجِعْ﴾ then sent ﴿فِي﴾ Pharaoh ﴿الْمَدَائِنِ﴾ to ﴿حَاشِرِينَ﴾ callers (saying) ﴿إِنَّ﴾ these ﴿هَٰؤُلَاءِ﴾ verily are ﴿لَشِرْذِمَةٌ﴾ cities for us ﴿لَنَا﴾ and verily they ﴿لَهُمْ﴾ a small ﴿قَلِيلُونَ﴾ (indeed but) band ﴿لَعَاطُونٌ﴾ (are) all assembled and verily we ﴿وَإِنَّا﴾ have enraged ﴿لَجَمِيعٌ﴾ and verily we ﴿حَادِرُونَ﴾ amply fore-warned ﴿فَأَخْرَجْنَاهُمْ﴾ from ﴿جَنَّاتٍ﴾ gardens ﴿وَعُيُونٍ﴾ and springs ﴿وَكُنُوزٍ﴾ and treasures ﴿وَمَقَارٍ﴾ and We caused to ﴿وَأَوْرَثْنَاهَا﴾ thus ﴿كَذَٰلِكَ﴾ honourable ﴿كَرِيمٍ﴾ a place ﴿بَنِي إِسْرَءِيلَ﴾ (of) Israel ﴿فَاتَّبَعُوهُمْ﴾ so they ﴿مُشْرِقِينَ﴾ pursued them at sunrise

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band. 55. "And verily, they have done what has enraged us. 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus and We caused the Children of Israel to inherit them. 60. So they pursued them at sunrise.

﴿فَلَمَّا تَرَاهُ الْجَمْعَانِ﴾ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمَذْكُونٌ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَ الْآخِرِينَ ﴿٦٤﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَمَنْ مَعَهُ أَنِ ابْلُغِ ثَمَرَ عَرْقَنِ الْآخِرِينَ ﴿٦٥﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٦﴾

said قَالَ the two hosts الْجَمْعَانِ saw (each other) and when فَلَمَّا we are أَصْحَابُ the companions مُوسَى (of) Moses إِنْنا surely لَمَذْكُورُونَ ﴿٦١﴾ with me verily إِنِّي nay كَلَّا (Moses) said قَالَ to be overtaken then We فَأَوْحَيْنَا He will guide me رَبِّي (is) My Lord سَيَهْدِينِ ﴿٦٢﴾ revealed إِلَى to Moses أَنِ (saying) that أَضْرِبْ strike يَمْصَاكَ and became فَكَانَ and it parted فَانْفَلَقَ the sea الْبَحْرُ with your stick كُلَّ فَرَقٍ part كَالظُّنُودِ like the mountain الْعَظِيمِ ﴿٦٣﴾ huge وَأَوْرَثْنَا the others الْآخَرِينَ ﴿٦٤﴾ and We brought near (to that sea) all أَجْمَعِينَ ﴿٦٥﴾ with him مَعَهُ and those وَمَنْ Moses and We saved in أَغْرَقْنَا then the others الْآخَرِينَ ﴿٦٦﴾ verily إِنِّي the others were أَكْثَرُهُمْ ﴿٦٧﴾ is indeed a sign لَايَةً وَمَا and yet not كَانُ and yet not أَكْثَرُهُمْ ﴿٦٨﴾ believers مُؤْمِنِينَ ﴿٦٩﴾ most of them

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." 62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me." 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others to that place. 65. And We saved Mûsâ (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

وَإِنَّ رَبَّكَ لَهِوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَنْتَ عَلَيْهِمْ نَبَأُ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْتَظِلُّ لَهَا مِنْكَ عَكِبِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوهُمْ ﴿٧٢﴾ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا مَكَانَ كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

وَأَنَّ رَبَّكَ your Lord رَبُّكَ and verily إِنَّ He is truly الْعَزِيزُ the Most-Merciful الرَّحِيمُ ﴿٦٨﴾ وَأَنْتَ the story إِبْرَاهِيمَ ﴿٦٩﴾ (of) Abraham إِذْ قَالَ when قَالَ he said لِأَبِيهِ he said وَقَوْمِهِ to his father مَا تَعْبُدُونَ ﴿٧٠﴾ what do you عَكِبِينَ ﴿٧١﴾ we worship أَصْنَامًا we worship فَنَنْتَظِلُّ ﴿٧٢﴾ they said قَالُوا worship هَلْ he said قَالَ devoted عَكِبِينَ ﴿٧٣﴾ to them مَا will remain يَسْمَعُونَكَ ﴿٧٤﴾ they hear you إِذْ تَدْعُوهُمْ ﴿٧٥﴾ when تَدْعُوهُمْ ﴿٧٦﴾ you call (on them) أَوْ يَنْفَعُونَكَ ﴿٧٧﴾ do they benefit you أَوْ يَضُرُّونَ ﴿٧٨﴾ do they harm (you) قَالُوا do they harm (you)

so our fathers ^{٧٠} we found ^{٧١} nay but ^{٧٢} they said
 doing ^{٧٣} قَالَ he said ^{٧٤} أَفَرَأَيْتُمْ that which ^{٧٥} مَا do you observe
 worshipping ^{٧٦} تَعْبُدُونَ you have been

68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrâhîm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you, when you call on (them)?" 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْلَامُونَ ^{٧٠} فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ^{٧١} الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ^{٧٢} وَالَّذِي هُوَ
 يُطْعِمُنِي وَيَسْقِينِ ^{٧٣} وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ^{٧٤} وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ^{٧٥} وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي
 خَطِيئَتِي يَوْمَ الدِّينِ ^{٧٦} رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ^{٧٧}

أَنْتُمْ you وَأَبَاؤُكُمْ and your fathers الْأَقْلَامُونَ ^{٧٠} the ancients فَإِنَّهُمْ
 عَدُوٌّ verily they are عَدُوٌّ enemies لِي to me إِلَّا except (save) رَبَّ
 the Lord الْعَالَمِينَ ^{٧١} (of) the worlds الَّذِي Who خَلَقَنِي has created me
 and it is He Who يَهْدِينِ ^{٧٢} guides me وَالَّذِي He هُوَ and He Who
 يُطْعِمُنِي feeds me وَيَسْقِينِ ^{٧٣} and gives me to drink وَإِذَا and when مَرِضْتُ
 I am ill هُوَ He Who يَشْفِينِ ^{٧٤} it is He Who cures me وَالَّذِي and Who
 will cause me to die ثُمَّ then يُحْيِينِ ^{٧٥} will bring me to life (again)
 (of) الدِّينِ ^{٧٦} (on) the Day يَوْمَ my faults (sins) خَطِيئَتِي (for) me
 My Lord رَبِّ Recompense هَبْ bestow لِي on me حُكْمًا religious
 and join me بِالصَّالِحِينَ ^{٧٧} knowledge وَالْحَقْنِي with the righteous

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, save the Lord of the 'Ālamîn, 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will cause me to die, and then will bring me to life (again). 82. "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* on me, and join me with the righteous.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَلَجْعَلَنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

an mention (tongue) لِسَانَ (for) me لِي and grant وَأَجْعَلْ and later generations وَلَجْعَلَنِي in honourable (truth) الْآخِرِينَ ﴿٨٤﴾ of Paradise جَنَّةِ the inheritors وَرَثَةِ of make me مِنْ Delight وَأَغْفِرْ and forgive لِأَبِي my father إِنَّهُ he is كَانَ verily of the erring الضَّالِّينَ ﴿٨٦﴾ (on) the disgrace me تُخْزِنِي and not وَلَا the Day whereon يَوْمَ they will be resurrecting يُبْعَثُونَ ﴿٨٧﴾ Day (when) neither بِنْفَعُ wealth مَالٌ will avail وَلَا sons بَنُونَ ﴿٨٨﴾ nor sons إِلَّا a heart قَلْبٍ (to) Allah اللَّهُ brings أَتَى (him) مَنْ except to the الْجَنَّةِ Paradise لِلْمُتَّقِينَ ﴿٩٠﴾ and will be brought near clean pious persons

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day whereon neither wealth nor sons will avail, 89. Except him who brings to Allāh a clean heart." 90. And Paradise will be brought near to the *Muttaqûn* (the pious).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَنْ مَّا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكَبَّكُوا فِيهَا ﴿٩٤﴾ وَهُمْ وَالْفَاوُونَ ﴿٩٥﴾ وَخُودٌ إِلَّا يَأْمُرُونَ ﴿٩٦﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٨﴾ إِذْ سَأَلْتُمْ رَبِّيَ الْعَالَمِينَ ﴿٩٩﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

وَبُرِّزَتِ the Hell-Fire الْجَحِيمُ and will be placed in full view لِلْغَاوِينَ ﴿٩١﴾ where to them لَهُمْ and it will be said وَقِيلَ (For) the erring مِنْ دُونِ to worship تَعْبُدُونَ ﴿٩٢﴾ you used كُنتُمْ those that مَّا (are) يَنْصُرُونَ ﴿٩٣﴾ or أَوْ they help you يَنْصُرُونَكُمْ can هَلْ Allah اللَّهُ instead of فَكَبَّكُوا help themselves فِيهَا then they will be thrown on their faces وَخُودٌ and those who were in error الْفَاوُونَ ﴿٩٥﴾ they into it they will say قَالُوا together يَأْمُرُونَ ﴿٩٦﴾ (of) Iblis hosts (soldiers) وَهُمْ فِيهَا while they يَخْتَصِمُونَ ﴿٩٧﴾ are in it fight with ضَلَالٍ in لَفِي we were كُنَّا truly by Allah تَاللَّهِ each other) ﴿٩٨﴾

we held you as equals (in **تُسَوِّكُمْ** when **إِذْ** manifest **مُتَّبِعِينَ** error and none **وَمَا** (of) the worlds **الْعَالَمِينَ** with the Lord **رَبِّ** worship) **أَضَلَّانَا** the criminals **الْمُجْرِمُونَ** except **إِلَّا** brought us into error

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. 93. "Instead of Allâh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn*. 95. And the whole hosts of *Iblîs* (Satan) together. 96. They will say while contending therein, 97. By Allâh, we were truly, in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the 'Ālamîn; 99. And none has brought us into error except the *Mujrimûn*.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿٩١﴾ وَلَا صَاحِبِي حِمِيمٍ ﴿٩٢﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَتُخَرِّقُ مِنَ الْمُؤْمِنِينَ ﴿٩٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٩٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿٩٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٩٧﴾

nor **وَلَا** intercessors **شَافِعِينَ** any **مِنْ** we have **لَا** now not **فَمَا** a **صَاحِبِي** friend **حِمِيمٍ** close **فَلَوْ** if **أَنَّ** that **لَنَا** we had **كَرَّةً** a chance **فَنَتُخَرِّقُ** among **مِنَ** we shall be **الْمُؤْمِنِينَ** the believers **إِنَّ** (was) **كَانَ** yet not **وَمَا** (is) indeed a sign **آيَةً** this **ذَلِكَ** in **فِي** verily **أَكْثَرُهُمْ** are **مُؤْمِنِينَ** most of them **بَلِغِينَ** and verily **وَلِئِنْ** believers **رَبِّكَ** the Most **الرَّحِيمُ** the All-Mighty **الْعَزِيزُ** He is truly **هُوَ** Your Lord **كَذَّبَتْ** Merciful **قَوْمُ** denied **نُوحٌ** the people **الْمُرْسَلِينَ** (of) Noah **إِذْ** Messengers **قَالَ** when **لَهُمْ** said **أَخُوهُمْ** to them **نُوحٌ** their brother **إِنِّي** fear (Allah) **تَتَّقُونَ** will you not **أَلَا** Noah **لَكُمْ** verily I **أَمِينٌ** (am) a Messenger **رَسُولٌ** trustworthy

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nûh (Noah) belied the Messengers. 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? 107. "I am a trustworthy Messenger to you.

فَاقْتُوا اللَّهَ وَاطِيعُوا ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاقْتُوا اللَّهَ وَاطِيعُوا ﴿١١٠﴾ قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

فَاقْتُوا Allah الله so fear ١٠٨ and obey me ١٠٩ and not ١١٠ I ask of you ١١١ for it ١١٢ any ١١٣ reward ١١٤ my reward ١١٥ not ١١٦ أَجَرْتُ ١١٧ (of) the worlds ١١٨ the Lord ١١٩ رَبِّ (on) from ١٢٠ but ١٢١ عَلَى ١٢٢ (of) the worlds ١٢٣ فَاقْتُوا ١٢٤ Allah الله so fear ١٢٥ and obey me ١٢٦ قَالُوا ١٢٧ they said ١٢٨ أَتُؤْمِنُ ١٢٩ we believe ١٣٠ in you ١٣١ وَاتَّبَعَكَ ١٣٢ (when) follow you ١٣٣ الْأَرْذَلُونَ ١٣٤ lowest (of the people) ١٣٥ I ١٣٦ and what ١٣٧ وَمَا ١٣٨ he said ١٣٩ قَالَ ١٤٠ lowest (of the people) ١٤١ they used ١٤٢ كَانُوا ١٤٣ of what ١٤٤ بِمَا ١٤٥ have ١٤٦ you ١٤٧ used ١٤٨ to do ١٤٩ حِسَابُهُمْ ١٥٠ verily ١٥١ إِنْ ١٥٢ their account ١٥٣ is ١٥٤ only ١٥٥ with ١٥٦ رَبِّي ١٥٧ my Lord ١٥٨ لَوْ ١٥٩ if ١٦٠ تَشْعُرُونَ ١٦١ going to drive away ١٦٢ طَارِدِ ١٦٣ I (am) ١٦٤ أَنَا ١٦٥ and not ١٦٦ وَمَا ١٦٧ could know ١٦٨ the believers ١٦٩ الْمُؤْمِنِينَ ١٧٠

108. "So fear Allâh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 110. "So keep your duty to Allâh, fear Him and obey me." 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?" 112. He said: "And what knowledge have I of what they used to do? 113. "Their account is only with my Lord, if you could (but) know. 114. "And I am not going to drive away the believers.

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا لَيْنَ لَمْ تَنْتَهِ يَنْتُحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَجِيبْنَهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

they said ١١٥ plain ١١٦ مُّبِينٌ ١١٧ a warner ١١٨ but ١١٩ إِلَّا ١٢٠ I (am) ١٢١ أَنَا ١٢١ not ١٢٢ لَيْنَ ١٢٣ if ١٢٤ لَمْ ١٢٥ تَنْتَهِ ١٢٦ you cease ١٢٧ يَنْتُحْ ١٢٨ O Noah ١٢٩ لَتَكُونَنَّ ١٣٠ among ١٣١ مِنَ ١٣٢ الْمَرْجُومِينَ ١٣٣ the stoned (to death) ١٣٤ قَالَ ١٣٥ he said ١٣٦ رَبِّ ١٣٧ my Lord ١٣٨ فَافْتَحْ ١٣٩ have denied me ١٤٠ بَيْنِي ١٤١ my people ١٤٢ قَوْمِي ١٤٣ verily ١٤٤ إِنَّ ١٤٥ فَتَحًا ١٤٦ and them ١٤٧ وَبَيْنَهُمْ ١٤٨ judge ١٤٩ بَيْنِي ١٥٠ (fair judgement) ١٥١ وَنَجِّنِي ١٥٢ and those who ١٥٣ وَمَنْ ١٥٤ are ١٥٥ with ١٥٦ مَعِيَ ١٥٧ of ١٥٨ الْمُؤْمِنِينَ ١٥٩

with him مَعَهُ and those وَنَ and We saved him نَجَّيْنَاهُ the believers
 فِي in the ship الْفُلِ the ship الشُّحُورِ laden ثُمَّ then أَغْرَقْنَا We drowned بَعْدَ
 (is) لَآئِبَةً this ذَلِكَ in فِي verily إِنَّ the rest الْبَاقِينَ thereafter
 أَكْثَرُهُمْ most of them كَانَتْ yet not وَمَا indeed a sign
 (is) الْمَرْيُورُ He indeed لَهُوَ your Lord رَبِّكَ and verily وَلَئِنَّ believers
 the Most Merciful الرَّحِيمُ the All-Mighty الْقَدِيرُ

115. I am only a plain warner." 116. They said: "If you cease not, O Nûh (Noah) you will surely, be among those stoned (to death)." 117. He said: "My Lord! Verily, my people have belied me. 118. Therefore judge You between me and them, and save me and those of the believers who are with me." 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِيَّاهُ فَلَا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٦﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ مَائَةً تَعْبَثُونَ ﴿١٢٧﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٨﴾

كَذَّبَتْ عَادَ denied Ad (people) الْمُرْسَلِينَ the Messengers إِذْ when قَالَ said
 will you not لَا to them أَخُوهُمْ their brother هُودٌ Hud
 a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّي fear (Allah) تَتَّقُونَ ﴿١٢٤﴾
 أَمِينٌ ﴿١٢٥﴾ trustworthy فَاتَّقُوا اللَّهَ Allah وَأَطِيعُوا and obey me وَمَا
 (is) إِنِّي reward أَجْرٌ any مِنْ for it عَلَيْهِ I ask of you أَسْأَلُكُمْ and not
 (on) رَبِّ the Lord الْعَالَمِينَ the Lord إِلَّا but عَلَى my reward أَجْرِي not
 high place رِيعٍ on every بِكُلِّ do you build أَتَبْنُونَ (of) the worlds
 and do you take تَعْبَثُونَ to play frivolously مَائَةً a landmark
 as if you مَصَانِعَ places (fine buildings) لَعَلَّكُمْ for your selves
 will live (therein) forever تَخْلَدُونَ ﴿١٢٨﴾

123. 'Âd (people) belied the Messengers. 124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him? 125. "Verily, I am a trustworthy Messenger to you. 126. "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it; my reward is only from the Lord of the 'Âlamîn. 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٢٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا مَدْكُرَ بِمَا تَعْمَلُونَ ﴿١٢٨﴾ أَمْدُكُمْ بِأَنْعَمِ رِيشٍ ﴿١٢٩﴾ وَحَنَّتْ وَعْيُونُ ﴿١٣٠﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣١﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٢﴾ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٣﴾

and when وَإِذَا بَطَشْتُمْ you seize بَطَشْتُمْ as tyrants جَبَّارِينَ ﴿١٢٧﴾ and fear Him فَاتَّقُوا ﴿١٢٨﴾ Allah أَطِيعُوا ﴿١٢٨﴾ and obey me أَمْرًا ﴿١٢٨﴾ Who أَمْدُكُمْ ﴿١٢٩﴾ you know تَعْمَلُونَ ﴿١٢٨﴾ with all that بِمَا ﴿١٢٨﴾ has aided you بِأَنْعَمِ ﴿١٢٩﴾ He has aided you رِيشٍ ﴿١٢٩﴾ and children وَحَنَّتْ ﴿١٣٠﴾ and gardens وَعْيُونُ ﴿١٣٠﴾ and springs إِنِّي ﴿١٣١﴾ fear عَلَيْكُمْ ﴿١٣١﴾ verily I أَخَافُ ﴿١٣١﴾ you عَذَابَ ﴿١٣١﴾ the torment يَوْمٍ ﴿١٣١﴾ Great قَالُوا ﴿١٣٢﴾ (of) a Day عَظِيمٍ ﴿١٣١﴾ to us أَوَعظْتَ ﴿١٣٢﴾ or أَمْ ﴿١٣٢﴾ whether you preach عَلَيْنَا ﴿١٣٢﴾ (it is the) same سَوَاءٌ ﴿١٣٢﴾ not تَكُنْ ﴿١٣٢﴾ of الَّذِينَ ﴿١٣٢﴾ those who preach الْوَاعِظِينَ ﴿١٣٢﴾ but خُلُقُ ﴿١٣٣﴾ (of) the ancients الْأَوَّلِينَ ﴿١٣٣﴾

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allâh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٤﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً ﴿١٣٥﴾ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٦﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٣٧﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٣٨﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ﴿١٣٩﴾ أَلَا تَتَّقُونَ ﴿١٤٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤١﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا مَدْكُرَ بِمَا تَعْمَلُونَ ﴿١٤٢﴾

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٤﴾ we are مُعَذِّبِينَ ﴿١٣٤﴾ to be punished فَكَذَّبُوهُ ﴿١٣٤﴾ so they كَذَّبُوهُ ﴿١٣٤﴾ in فِي ﴿١٣٤﴾ verily إِنَّ ﴿١٣٤﴾ and We destroyed them فَأَهْلَكْنَاهُمْ ﴿١٣٤﴾ this لَآيَةً ﴿١٣٤﴾ (is) indeed a sign وَمَا ﴿١٣٥﴾ and not كَانَ ﴿١٣٥﴾ are أَكْثَرُهُمْ ﴿١٣٥﴾ most of them

He indeed **مُؤْمِنِينَ** your Lord **رَبَّكَ** and verily **وَالَّذِينَ** believers **الْعَزِيزُ** denied **كَذَّبَتْ** the Most Merciful **الرَّحِيمُ** (is) the All-Mighty **ثَمُودُ** **الْمُرْسَلِينَ** the Messengers **إِذْ** when **قَالَ** said **لَهُمْ** to them **أَخَوْهُمْ** their brother **صَالِحٌ** Salih **أَلَا** will you not **تَتَّقُونَ** fear **إِنِّي** Allah **أَمِينٌ** a Messenger **رَسُولٌ** to you **لَكُمْ** verily I (am) **وَمَا** and obey me **وَأَطِيعُوا** Allah **اللَّهُ** so fear **فَاتَّقُوا** trustworthy **أَسْأَلُكُمْ** not **عَلَيْهِ** I ask you **لِأَجْرِ** any **مِنْ** for it **إِنْ** reward **أَجْرِي** (is) not **إِلَّا** my reward **عَلَيْهِ** (of) the **الْعَالَمِينَ** the Lord **رَبِّ** (on) from **بَلَى** but **عَالَمِينَ** worlds

138. "And we are not going to be punished." 139. So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 141. Thamûd (people) belied the Messenger. 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allâh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

أَتَذْكُرُونَ في مَا هَهُنَا **أَمِينٌ** في جَنَّاتٍ وَعُيُونٍ **وَزُرُوعٍ** وَفَجْرٍ طَلْمَهَا **هَاضِمٌ** **وَتَنْحِتُونَ** مِنَ الْجِبَالِ **يُوتَا** فَرِهِينَ **فَاتَّقُوا** اللَّهَ **وَأَطِيعُوا** **وَلَا تُطِيعُوا** أَمْرَ الْمُشْرِكِينَ **الَّذِينَ** يُفْسِدُونَ فِي الْأَرْضِ **وَلَا يُصْلِحُونَ** **قَالُوا** إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ **مَا** أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا **فَأْتِ بِآيَةٍ** **إِنْ كُنْتَ مِنَ الصَّادِقِينَ**

which you have here **هَهُنَا** that **مَا** in **فِي** will you be left **أَتَذْكُرُونَ** and **أَمِينٌ** secure **فِي** in **جَنَّاتٍ** gardens **وَعُيُونٍ** and springs **وَزُرُوعٍ** and corn-fields **وَفَجْرٍ** and date-palms **طَلْمَهَا** its flowering branches **وَتَنْحِتُونَ** soft **هَاضِمٌ** and you carve **وَتَنْحِتُونَ** of/in **الْجِبَالِ** the mountains **يُوتَا** houses **فَرِهِينَ** skillfully **فَاتَّقُوا** so fear **اللَّهُ** Allah **وَأَطِيعُوا** and not **وَلَا** obey me **وَلَا** follow/obey **أَمْرَ** the command **الْمُشْرِكِينَ** the wasters **الَّذِينَ** (of) the **يُفْسِدُونَ** who make mischief **فِي** in **الْأَرْضِ** the land **وَلَا** and not **يُصْلِحُونَ** reform **قَالُوا** they said **إِنَّمَا** verily only **أَنْتَ** you are **مِنْ** of **الْمُسَحَّرِينَ** (those) bewitched **مَا** not **أَنْتَ** then bring (us) **بَشَرٌ** like us **مِثْلُنَا** a human being **بَلَى** but **إِلَّا** (are) **يَايَا** a sign **إِنْ كُنْتَ** if **مِنْ** you are **الصَّادِقِينَ** the truthful

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allâh, keep your duty to Him, and obey me. 151. "And follow not the command of *Al-Musrifûn*, 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

قَالَ هَٰذِهِ نَاقَةٌ لِّمَا يَشْرَبُونَ وَلَكَّزِ يَشْرَبُ يَوْمَ تَعْلَمُونَ ﴿١٤٨﴾ وَلَا تَسْخَوْهَا يَسْخَوْ فَيَأْخُذْكُمْ عَذَابٌ يَوْمَ عَظِيمٍ ﴿١٤٩﴾ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٠﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٥١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٢﴾

قَالَ هَٰذِهِ نَاقَةٌ (is) a she camel this هَٰذِهِ he said قَالَ (a right) يَشْرَبُ it has لِمَا (is) يَشْرَبُ and you have (a right) وَلَكَّزِ to drink (water) يَوْمَ on a day تَعْلَمُونَ ﴿١٤٨﴾ known وَلَا and not تَسْخَوْهَا touch her يَسْخَوْ (of) a Day يَوْمَ the torment عَذَابُ lest should seize you يَأْخُذْكُمْ harm and then they عَقَرُوهَا but they killed her فَاصْبَحُوا Great عَظِيمٍ ﴿١٤٩﴾ the عَذَابُ so overtook them فَأَخَذَهُمُ regretful نَدِيمِينَ ﴿١٥٠﴾ became yet وَمَا (is) indeed a sign لَآيَةً this ذَٰلِكَ in فِي verily إِنَّ torment and وَلَئِنَّ believers أَكْثَرُهُمْ most of them مُّؤْمِنِينَ ﴿١٥١﴾ not (is) the All-Mighty رَبَّكَ your Lord لَهُوَ verily الْعَزِيزُ the Most Merciful الرَّحِيمُ ﴿١٥٢﴾

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦١﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٦٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾

the Messengers ﴿١٦٠﴾ (of) Lot لوط the people قَوْمٌ denied كَذَبَتْ
 will قَالَ when قَالَ said لَمْ to them لَتُؤْمِنُنَّ their brother لوطُ
 (am) to you رَسُولُ ﴿١٦١﴾ verily I إِنِّي fear (Allah) تَتَّقُونَ ﴿١٦٢﴾ you not
 Allah اَللّٰهُ so fear فَاتَّقُوا trustworthy اٰيٰتُ ﴿١٦٣﴾ a Messenger
 any مِن for it عَلَيْهِ I ask of you اَسْأَلُكُمْ and not وَمَا and obey me
 the رِبِّ upon عَلَى but اِلَّا my reward اَجْرِي (is) not اِنْ reward
 the اَلْاٰكِرَانِ do you go unto اَتَاوُنَّ (of) the worlds اَلْعٰلَمِيْنَ ﴿١٦٤﴾ Lord
 those whom مَا and leave وَتَذَرُونَ the mankind اَلْعٰلَمِيْنَ ﴿١٦٥﴾ of مِّنْ males
 your اَنْفُسِكُمْ of مِّنْ your Lord رَبِّكُمْ for you لَكُمْ has created خَلَقَ
 trespassing عَادُونَ ﴿١٦٦﴾ (are) people قَوْمٌ you اَنْتُمْ nay بَلْ wives

160. The people of Lût (Lot) belied the Messengers. 161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allâh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 165. "Go you in unto the males of the 'Ālamîn (mankind), 166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

قَالُوا لَئِنْ لَّمْ تَنْتَهِ بِاٰتِىَ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ ﴿١٦٧﴾ قَالَ اِنِّىْ لِعَمَلِكُمْ مِّنَ الْقٰلِيْنَ ﴿١٦٨﴾ رَبِّ نَجِّنِىْ وَاَهْلِىَّ مِمَّا يَعْمَلُوْنَ ﴿١٦٩﴾
 فَجَنَّبْنٰهُ وَاَهْلَهُۥ اَجْمَعِيْنَ ﴿١٧٠﴾ اِلَّا عَجُوْرًا فِى الْغٰلِيْنَ ﴿١٧١﴾ ثُمَّ دَمَرْنَا الْاٰخِرِيْنَ ﴿١٧٢﴾ وَاَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاۗءَ مَطَرُ
 الْمُنْذَرِيْنَ ﴿١٧٣﴾

قَالُوا لَئِنْ لَّمْ تَنْتَهِ بِاٰتِىَ Lût you cease not لَئِنْ if لَئِنْ they said
 those who will be driven اَلْمُخْرَجِيْنَ ﴿١٦٧﴾ (one) of مِّنْ verily you will be
 (am) of مِّنْ for your action اِعْمَلِكُمْ indeed I إِنِّىْ he said قَالَ out
 my رَبِّ those who disapprove with severe anger and fury اَلْقٰلِيْنَ ﴿١٦٨﴾
 Lord نَجِّنِىْ save me وَاهْلِىَّ and my family مِمَّا يَعْمَلُوْنَ ﴿١٦٩﴾
 اَجْمَعِيْنَ ﴿١٧٠﴾ and his family وَاَهْلَهُۥ so We saved him فَجَنَّبْنٰهُ they do
 those who اَلْعَجُوْرَ among فِى an old woman (his wife) اَلْغٰلِيْنَ ﴿١٧١﴾
 the اَلْاٰخِرِيْنَ ﴿١٧٢﴾ We destroyed دَمَرْنَا then afterward ثُمَّ remained behind
 a rain (of torment) مَطَرًا on them عَلَيْهِمْ and We rained وَاَمْطَرْنَا others
 of those who had اَلْمُنْذَرِيْنَ ﴿١٧٣﴾ was the rain مَطَرٌ and how evil فَسَاۗءَ
 been warned

167. They said: "If you cease not. O Lût (Lot)! Verily, you will be one of those who are driven out!" 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. "My Lord! Save me and my family from what they do." 170. So We saved him and his family, all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٦٧﴾ وَإِنَّ رَبَّكَ لَهِوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٨﴾ كَذَّبَ أَصْحَابُ الْمَرْسَلِينَ ﴿١٦٩﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧١﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُواهُنَّ ﴿١٧٢﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٧٣﴾

إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) indeed a sign وَمَا yet not كَانَ your أَكْثَرُهُم most of them مُّؤْمِنِينَ ﴿١٦٧﴾ and verily وَإِنَّ رَبَّكَ Lord لَهِوَ He indeed الْعَزِيزُ the All-Mighty الرَّحِيمُ ﴿١٦٨﴾ the Most Merciful كَذَّبَ أَصْحَابُ the dwellers الْمَرْسَلِينَ ﴿١٦٩﴾ the Messengers garden with thick trees) when قَالَ said لَهُمْ to them شُعَيْبٌ Shu'aib أَلَا will not تَتَّقُونَ ﴿١٧٠﴾ you fear إِنِّي I to you رَسُولٌ ﴿١٧١﴾ (am) a Messenger أَمِينٌ trustworthy فَاتَّقُوا ﴿١٧٢﴾ I ask of اللَّهِ fear وَأَطِيعُوا ﴿١٧٣﴾ and obey me وَمَا and not أَتَسْأَلُكُمْ any reward (is) not أَجْرِي my reward إِلَّا (of) the worlds the Lord رَبِّ upon but

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah belied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allâh? 178. "I am a trustworthy Messenger to you. 179. "So fear Allâh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

﴿١٧٤﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٧٥﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٧٦﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْنَبُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٧٧﴾ وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٧٨﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٧٩﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٠﴾

﴿١٧٤﴾ أَوْفُوا الْكَيْلَ give and not وَلَا تَكُونُوا be among الْمُخْسِرِينَ ﴿١٧٥﴾ those who cause loss (to others) وَزِنُوا and weigh بِالْقِسْطَاسِ

defraud بِخَسْرًا and not وَلَا the straight الْمُسْتَقِيمَ with just balance
 فِي do evil مَتَرًا nor وَلَا their things أَشْيَاءَهُمْ people النَّاسَ by reducing
 and fear Him رَاقُوا making corruption مُفْسِدِينَ the land الْأَرْضِ in
 الَّذِي Who خَلَقَكُمْ created you وَالْجِيلَ and the generations الْأَوَّلِينَ
 (one) مِنْ you are أَنْتَ verily إِنْكَ they said قَالُوا (of) the men of old
 but إِلَّا you (are) أَنْتَ and not وَمَا those bewitched الْمُسْمَرِينَ of
 we think that نَطُنُّكَ and verily وَانْ like us مِثْلَنَا a human being بَشَرٌ
 the liars الْكَذِبِينَ (one) indeed of لَيْنَ you are

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!

فَأَسْقَطَ عَلَيْنَا كَيْفًا مِنَ السَّمَاءِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿١٨٢﴾ قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٣﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ
 يَوْمَ الظُّلَّةِ إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٤﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٨٥﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
 الرَّحِيمُ ﴿١٨٦﴾ وَلَئِنَّ لَنَنْزِيلَ رَبِّ الْعَالَمِينَ ﴿١٨٧﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨٨﴾

فَأَسْقَطَ the عَلَيْنَا of مِنْ a piece كَيْفًا on us عَلَيْنَا so cause to fall
 he قَالَ the truthful الصَّادِقِينَ of مِنْ you are كُنْتُمْ if إِنْ heaven
 you رَبِّيَ said my Lord أَعْلَمُ (is) بِمَا of what تَعْمَلُونَ ﴿١٨٣﴾ you
 the عَذَابُ so seized them فَأَخَذَهُمْ but they denied him فَكَذَّبُوهُ
 كَانَ indeed that إِنَّهُمْ (of) الظُّلَّةِ (of) shadow يَوْمَ the torment
 فِي verily إِنَّ Great عَظِيمٍ (of) a Day يَوْمَ the torment عَذَابَ was
 most أَكْثَرُهُمْ are كَانَ yet not وَمَا (is) indeed a sign لَآيَةً in
 He هُوَ Your Lord رَبَّكَ and verily وَلَئِنَّ believers مُؤْمِنِينَ ﴿١٨٥﴾ of them
 and وَلَئِنَّ the Most Merciful الرَّحِيمُ ﴿١٨٦﴾ the All-Mighty الْعَزِيزُ is indeed
 (of) the الْعَالَمِينَ (of) the Lord رَبِّي (is) a revelation لَنَنْزِيلَ truly this
 the spirit (Gabriel) الرُّوحُ with it بِهِ has brought down نَزَلَ worlds
 the trustworthy الْأَمِينُ ﴿١٨٨﴾

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily, in this is indeed a sign, yet most of them are not believers. 191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Âlamîn, 193. Which the trustworthy Rûh has brought down.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٨٨﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٨٩﴾ وَإِنَّهُ لَفِي زَكْرِ الْأَوَّلِينَ ﴿١٩٠﴾ أَوْ لَرَبِّكَ لَهُمْ آيَةٌ أَنْ يَأْمُرَهُمْ عَلَيْهِمْ بِبَنِي إِسْرَءِيلَ ﴿١٩١﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٢﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٣﴾ كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٩٤﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١٩٥﴾

على قَلْبِكَ upon your heart لِتَكُونَ that you may be (one) of the
 الْمُنْذِرِينَ ﴿١٨٨﴾ warners بِلِسَانٍ in tongue (language) عَرَبِيٍّ Arabic
 وَإِنَّهُ ﴿١٨٩﴾ plain and verily it لَفِي (is) in زَكْرِ the Scriptures الْأَوَّلِينَ ﴿١٩٠﴾
 أَوْ لَرَبِّكَ former-people لَهُمْ is it not آيَةٌ to them أَنْ a sign يَأْمُرَهُمْ that
 بَنِي إِسْرَءِيلَ ﴿١٩١﴾ the learned scholars (of) the Children of Israel knew it
 وَلَوْ ﴿١٩٢﴾ (of) Israel and if نَزَّلْنَاهُ We had revealed it عَلَىٰ unto
 بَعْضِ the non-Arabs فَقَرَأَهُ ﴿١٩٣﴾ the non-Arabs any (some) any
 عَلَيْهِمْ unto them مَا not كَانُوا they would بِهِ in it مُؤْمِنِينَ ﴿١٩٤﴾
 We have caused it to enter سَلَكْنَاهُ thus كَذَٰلِكَ be. believers
 فِي ﴿١٩٥﴾ (in) قُلُوبِ the hearts الْمُجْرِمِينَ ﴿١٩٤﴾ the criminals لَا (of) not يُؤْمِنُونَ
 they will believe بِهِ in it حَتَّىٰ until يَرَوُا the torment الْعَذَابَ
 painful الْأَلِيمَ ﴿١٩٥﴾

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it is (announced) in the Scriptures of former people. 197. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs, 199. And he had recited it unto them, they would not have believed in it. 200. Thus have We caused it to enter the hearts of the Mûjrimûn. 201. They will not believe in it until they see the painful torment.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٩٦﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿١٩٧﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٩٨﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿١٩٩﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٠﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْشُونَ ﴿٢٠١﴾ وَمَا أَهْلَكْنَا مِنْ قَرْنٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٢﴾ ذِكْرًا وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٣﴾ وَمَا نَنْزِلُكَ إِلَّا الشَّيْطَانِ ﴿٢٠٤﴾

you do ﴿تَمْلُؤُنَ﴾ of what إِنَّمَا (am) innocent بَرِيءٌ verily I إِنِّي say
the ﴿الرَّحِيمِ﴾ the All-Mighty الْمُعِزُّ in عَلَى and put your trust وَتَوَكَّلْ
Most Merciful

211. Neither would it suit them nor they can (produce it). **212.** Verily, they have been removed far from hearing it. **213.** So invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment. **214.** And warn your tribe (O Muhammad ﷺ) of near kindred. **215.** And be kind and humble to the believers who follow you. **216.** Then if they disobey you, say: "I am innocent of what you do." **217.** And put your trust in the All-Mighty, the Most Merciful,

الَّذِي بَرَأَكَ مِنْ نَقُومٍ ﴿١١٥﴾ وَقَبْلَكَ فِي السَّاجِدِينَ ﴿١١٦﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٧﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَا نَزَّلَ الشَّيْطَانُ ﴿١١٨﴾ نَزَلَ عَلَىٰ كُلِّ آفَاكٍ أُعْيِرَ ﴿١١٩﴾ يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَاذِبُونَ ﴿١٢٠﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿١٢١﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿١٢٢﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿١٢٣﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسِعَعَهُمُ اللَّهُ وَأَخْرَجَهُمْ مِنْ أَيْمَانِهِمْ فَاتَّبَعَ أَسْبَابَهُمْ ﴿١٢٤﴾

you stand up (in prayer) تَقُومُ when رَبِّكَ sees you Who أَلَيْسَ
 those who السَّاجِدِينَ among فِي and (sees) your movements وَفَعَلْتَ
 (is) the All-Hearer السَّمِيعُ He هُوَ verily إِنَّهُ fall prostrate
 whom عَلَى I inform you أَتِيْتَكُمْ shall هَلْ the All-Knower
 every عَلَى they descend تَنَزَّلُ the devils الشَّيَاطِينُ descend
 ear (to the السَّمْعُ who give بَلُغُونَ sinful person أَفْأَلُو lying
 as وَالشُّعْرَاءُ (are) liars كَذِبُونَ and most of them رَاضِعُهُمْ devils)
 do أَلَوْ the erring ones الْغَاوُونَ follow them يَلِيْعُهُمْ for the poets
 valley وَابِ every كُلِّ in/about فِي that they أَنْتُمْ you see نَرِ not
 what مَا say يَقُولُونَ and that they وَأَنْتُمْ they roam about يَهِيْثُونَ
 لَا those who الَّذِينَ except إِلَّا they do يَفْعَلُونَ do not
 and وَذَكَرُوا righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe
 and vindicate themselves وَأَنْصَرُوا much كَثِيرًا Allah اللَّهُ remember
 and will come to وَسَيَعْلَمُ they have been wronged ظَلِمُوا after مِنْ بَعْدِ مَا
 and will come to وَسَيَعْلَمُ they have been wronged ظَلِمُوا those who الَّذِينَ know
 they will be overturned يَنْقَلِبُونَ overturning

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? 222. They descend on every lying, sinful person. 223. Who gives ear, and most of them are liars. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject in their poetry? 226. And that they say what they do not do. 227. Except those who believe and do righteous deeds, and remember Allâh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

سُورَةُ النَّملِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ① هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ② الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ④ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسُونَ ⑤ وَلِلَّهِ لُتْلَفَى الْقُرْآنُ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ⑥

(of) the Quran طَسَّ تِلْكَ these ءَايَاتُ (are) Verses and glad وَبُشْرَى a guide هُدًى clear ① and a Book وَكِتَابٍ and tidings لِلْمُؤْمِنِينَ ② for the believers الَّذِينَ perform يُقِيمُونَ those who the prayer وَيُؤْتُونَ the Zakat الزَّكَاةَ and give وَهُمْ the Hereafter بِالْآخِرَةِ ③ they هُمْ in the Hereafter يُوقِنُونَ ④ believe with certainty إِنَّ those who لَا believe بِالْآخِرَةِ رَبَّنَا in Hereafter وَهُمْ not يَأْمَنُونَ believe بِالْآخِرَةِ رَبَّنَا so their deeds أَعْمَالُهُمْ to them لَهُمْ We have made fair-seeming فَهُمْ (they are) those أُولَئِكَ wander about blindly ④ that they يَعْمَهُونَ ⑤ who لَهُمْ the torment الْعَذَابِ evil سُوءُ for them (will be) وَهُمْ the Hereafter هُمُ الْآخَسُونَ ⑤ they in the Hereafter بِالْآخِرَةِ ⑤ they are being taught لُتْلَفَى and verily you وَلِلَّهِ be) the greatest losers are the Quran الْقُرْآنُ from لَدُنْ حَكِيمٍ All-Wise عَلِيمٍ ⑥ All-Knowing

glorified be Allâh, the Lord of the 'Ālamîn. 9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise. 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

إِلَّا مَنْ ظَلَرَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخَرِّجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي ثَمَجٍ ءَايَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَتْهُمْ ءَايَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَحَدَّثُوا فِيهَا وَاسْتَفْتَنَاهَا أَنْفُسَهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

إِلَّا مَنْ except him who ظَلَرَ has done wrong ثُمَّ then بَدَّلَ then changed حَسَنًا (for) good بَعْدَ after سُوءٍ evil فَإِنِّي then surely غَفُورٌ I (am) Oft-Forgiving رَحِيمٌ Most-Merciful وَأَدْخِلْ and put يَدَكَ into your hand جَيْبِكَ your bosom تَخَرِّجْ it will come forth بَيْضَاءَ white مِنْ غَيْرِ without سُوءٍ hurt فِي (there are) in/among ثَمَجٍ (there are) nine ءَايَاتٍ signs إِلَىٰ to فِرْعَوْنَ Pharaoh وَقَوْمِهِ and his people إِنَّهُمْ and his people كَانُوا verily they قَوْمًا are قَوْمًا a people فَاسِقِينَ ﴿١٢﴾ impious فَلَمَّا they جَاءَتْهُمْ came to them ءَايَاتُنَا Our Verses مُبْصِرَةً clear to see قَالُوا they said هَذَا this سِحْرٌ a magic مُّبِينٌ (is) manifest وَحَدَّثُوا and they حَدَّثُوا manifest أَنفُسَهُمْ though convinced themselves ظُلْمًا wrongfully وَعُلُوًّا and arrogantly فَانظُرْ so see كَيْفَ how كَانَ عَاقِبَةُ end الْمُفْسِدِينَ (of) the evil-doers ﴿١٤﴾

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn*. 13. But when Our *Ayât* came to them, clear to see, they said: "This is a manifest magic." 14. And they belied them wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the *Mufsidûn*.

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَبْنَئِيهَا النَّاسُ عِلْمَنَا مَطِيقُ الطَّيْرِ وَأَوْتِنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَخِشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ فَهُمْ يَرْجِعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَبْنَئِيهَا أَلْتَمَلُ أَدْخِلُوا مَسْكَنَكُمْ لَا يَحْطِئَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

and Solomon دَاوُدَ David We gave مَاتَيْنَا and indeed وَلَقَدْ
 (are) to اللَّهِ all the praises الْحَمْدُ and they said وَقَالَا knowledge
 مَنْ many كَثِيرٍ above عَلَى has preferred us فَضَّلَنَا Who أَلَّى Allah
 and inherited وَرِثَ believing الْمُؤْمِنِينَ ﴿١٥﴾ His slaves عِبَادِهِ of
 mankind النَّاسِ O يَتَايَهُمَا and he said وَقَالَ David دَاوُدَ Solomon
 and وَأَوْرَيْنَا (of) الطَّيْرِ the language مَنْطِقَ we have been taught
 verily إِنَّ thing شَيْءَ every كُلِّ from مِنْ on us has been bestowed
 and وَحُشِرَ evident الْمُعِينِ ﴿١٦﴾ is grace الْفَضْلُ indeed (it) هَذَا this
 of مِنْ his hosts جُودُهُ before Solomon إِسْلَمِينَ (there) were gathered
 أَلْجِنَ وَالْإِنسِ and birds وَالطَّيْرِ and فَهُمْ they and يُؤْتُونَ ﴿١٧﴾
 to وَادٍ they came أَتَوْا when إِنَّا till حَتَّى were set in battle order
 أَلْتَمَلِي valley (of) the ants قَالَتْ نَمْلَةٌ said يَتَايَهُمَا O أَلْتَمَلِ
 should يَحْطِئَنَّكُمْ lest لَا your dwellings مَسْكِنَكُمْ enter ants
 while they وَهُمْ and his hosts وَجُودُهُ Solomon سُلَيْمَنُ crush you
 perceive يَشْعُرُونَ ﴿١٨﴾ not

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!" 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)." 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

فَنَبَسَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٥﴾ وَتَقَفَ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَىٰ الْهَيْدَ هَذَا أَمْ كَانَ مِنَ الْفَاسِقِينَ ﴿١٦﴾

فَنَبَسَ ضَاحِكًا so he smiled قَوْلِهَا at her speech وَقَالَ
 رَبِّ my Lord أَوْزِعْنِي bestow upon me power أَنْ أَشْكُرَ
 نِعْمَتَكَ I may thank (you) الَّتِي (for) Your Favours أَنْعَمْتَ which

وَأَنْ my parents وَلَدَى and on me وَعَلَى You have bestowed
 You will be رَاضٍ righteous deeds صَالِحًا I may do أَعْمَلُ and that
 فِي by Your Mercy بِرَحْمَتِكَ and admit me وَأَدْخِلْنِي pleased with
 and he وَتَقَدَّرَ righteous ﴿١٩﴾ الصَّالِحِينَ your slaves عِبَادِكَ among
 لَا what is the matter مَا لَ and said فَقَالَ the birds الْكَلْبَ inspected
 among مِنْ he is كَانَ or أَمْ the hoopoe أَلْهَذَا I see أَرَى not
 the absentees الْغَائِبِينَ ﴿٢٠﴾

19. So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ فَمَكَتَ غَيْرَ بَاعِدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ
 تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَرٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ أَمْرًا تَلِيكَهُمْ وَأُوتِيتُ مِنْ كُلِّ شَيْءٍ وَلَمَّا عَرَّشُ
 عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْءِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ
 لَا يَهْتَدُونَ ﴿٢٤﴾

لَأُعَذِّبَنَّهُ (with) punishment عَذَابًا I will surely punish him شَدِيدًا
 he brings me لَيَأْتِيَنِي unless أَوْ slaughter him لَأَذْبَحَنَّهُ or severe
 بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ clear فَمَكَتَ a reason مُبِينٍ ﴿٢١﴾ but he stayed غَيْرَ بَاعِدٍ not
 فَقَالَ أَحَطْتُ he said أَحَطْتُ you not تُحِطُ that which بِمَا I have grasped
 وَجِئْتُكَ it بِهِ have grasped ﴿٢٢﴾ يَقِينٍ ﴿٢٢﴾ true إِنِّي وَجَدْتُ أَمْرًا found
 and she has been given وَأُوتِيتُ ruling over them تَلِيكَهُمْ a woman
 (is) a throne عَرَّشُ and for her وَلَمَّا thing شَيْءٍ every كُلِّ from مِنْ
 عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا I found her وَقَوْمَهَا and her people يَسْجُدُونَ
 instead of مِنْ دُونِ اللَّهِ the sun لِلشَّيْءِ prostrating themselves
 Satan الشَّيْطَانُ to them لَهُمُ and has made fair-seeming
 أَعْمَالَهُمْ their deeds فَصَدَّهُمْ and has barred them عَنْ from السَّبِيلِ
 are guided يَهْتَدُونَ ﴿٢٤﴾ not لَا so they فَهُمْ (Allah's) Way

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. 23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) way, so they have no guidance."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٣﴾ قَالَ سَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ ﴿٢٤﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٥﴾

أَلَّا before Allah ﷻ they prostrate themselves so not
the hidden thing brings out Who
in the heavens and the earth and knows what and what conceal
you reveal (there is) Allah ﷻ and what
(of) the Throne Lord He but god no
whether we shall see he said Supreme
the liars of you are or you speak the truth
to deliver it this with my letter go
and see from them draw back then
they return what

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return."

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنَّي أَخَذْتُ مِنْ رَبِّي كِتَابٌ كَرِيمٌ ﴿٢٦﴾ إِنَّكُمْ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٧﴾ أَلَّا تَعْلَمُوْا عَلَيَّ أَمْرِيْ وَمُتَّبِعِينَ ﴿٢٨﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِيْ فِيْ أَمْرِيْ مَا كُنْتُ قَاطِعَةً أَمْرَهُ حَتَّى تَشْهَدُوْا ﴿٢٩﴾ قَالُوا نَحْنُ أَوْلُوْا قَوْلِهِ وَأَوَّلُوْا بِأَمْرِ شَدِيدٍ وَإِلَيْنَا نَظَرِيْ مَاذَا نَأْمُرُ ﴿٣٠﴾

to is delivered أَلَيْسَ verily إِيَّ chiefs أَلَمْ تَكُنَّ O يَا أَيُّهَا she said قَالَتْ
 (is) from مِنْ verily it إِنَّهُ noble كَرِيمٌ ﴿٣٠﴾ a letter كِتَابٌ me
 (of) Allah اللَّهُ in the Name بِسْمِ and verily it (reads) وَلَقَدْ Solomon
 أَلَمْ تَكُنَّ not أَلَّا the Most Merciful الرَّحِيمِ ﴿٣١﴾ the Most Gracious
 as مُسْلِمِينَ ﴿٣٢﴾ but come to me وَأَتُونِي against me عَلَى be exalted
 in فِي advise me أَفْتُونِي chiefs أَلَمْ تَكُنَّ O يَا أَيُّهَا she said قَالَتْ Muslims
 حَتَّى any case أَمْرُ deciding فَاطِمَةٌ I am كُنْتُ not مَا my case أَمْرِي
 (are) of أَوْلُواؤُنَا we نَحْنُ they said قَالُوا you are present تَشْهَدُونَ ﴿٣٣﴾ till
 and the وَالْأَكْثَرُ great شَدِيدِ strength بَابِ and of أَوْلُواؤُنَا power
 تَأْمُرِينَ ﴿٣٤﴾ what مَاذَا so look فَانظُرِي (is) for you إِلَيْكَ matter/command
 do you command

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims.' " 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا أُذْلًا ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٠﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ
 بِهَدِيَّةٍ فَنَظِرَةٌ ۚ بِمَ رَاجِعِ الْمُرْسَلُونَ ﴿٣١﴾ فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أُمِيتُونَنِي بِمَالٍ فَمَا أَتَانِي ۚ اللَّهُ خَيْرٌ مِمَّا مَنَّ بِنَا ۚ أَنَا
 أَشْرُ بِهَدِيَّتِكُمْ فَفِرْحُونَ ﴿٣٢﴾

they enter دَخَلُوا when إِذَا kings الْمُلُوكُ verily إِنَّ she said قَالَتْ
 the most أَعْرَآةَ and make وَجَعَلُوا they spoil it أَفْسَدُوهَا a town قَرْيَةً
 and thus وَكَذَٰلِكَ the lowest أُذْلًا (of) its people أَهْلِهَا honourable
 to them إِلَيْهِمْ (will) send مُرْسِلَةٌ but verily I وَإِنِّي they do يَفْعَلُونَ ﴿٣٠﴾
 بِهَدِيَّةٍ return رَاجِعِ الْمُرْسَلُونَ ﴿٣١﴾ with what بِمَ and see فَنَظِرَةٌ a present
 (to) سُلَيْمَنُ (the messengers) came جَاءَ so when فَلَمَّا the messengers
 مَا in wealth بِمَالٍ will you help me أُمِيتُونَنِي he said قَالَ Solomon
 than that نَبَاتًا (is) better خَيْرٌ Allah اللَّهُ has given me فَمَا أَتَانِي what
 in your gift بِهَدِيَّتِكُمْ you أَنَا nay بَلْ He has given you مِمَّا مَنَّ بِنَا which
 rejoice فَفِرْحُونَ ﴿٣٢﴾

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذَلَّةً وَهُمْ صَاغِرُونَ ﴿٣٦﴾ قَالَ يَبْنَائِيَا أَلَمْ تَأْتِيَا أَيْدِيَكُمْ بِأَيِّهِ بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٧﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٨﴾

أَرْجِعْ to them إِلَيْهِمْ go back we verily shall come to them
يَجُودُ with hosts لَا not قِبَلَ (is) resistance لَهُمْ of it
وَلَنُخْرِجَنَّهُمْ and we shall drive them out مِنْهَا from there أَذَلَّةً in disgrace
وَهُمْ and they صَاغِرُونَ ﴿٣٦﴾ (will be) abased قَالَ he said يَبْنَائِيَا O أَلَمْ تَأْتِيَا
أَيْدِيَكُمْ chiefs which of you يَأْتِي which of you بِعَرْشِهَا her throne قَبْلَ
as Muslims ﴿٣٧﴾ they come to me يَأْتُونِي that أَنْ before
a strong one عِفْرِيتٌ said قَالَ (surrendering themselves in obedience)
مِّنَ الْجِنِّ from the jinn أَنَا I آتِيكَ will bring to you قَبْلَ it
أَنْ that تَقُومُ you rise مِنْ your place وَمِنِّي your place and verily I
عَلَيْهِ for it لَقَوِيٌّ strong (am) أَمِينٌ ﴿٣٨﴾ trustworthy

37. "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" 39. An 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِي رَبِّي أَسْلَمْتُ لِعَلِّي أَشْكُرُ أَمْ أَكْفُرُ وَمِنْ شُكْرٍ فَلَمَّا يَشْكُرُ لِنَفْسِهِ وَمِنْ كَفَرٍ فَإِنَّ رَبِّيَ غَفِيرٌ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكُرُوا هَٰذَا عَرْشَهَا نَنْظُرْ أَتَنْتَدَىٰ أَمْ نَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

قَالَ said الَّذِي one who عِنْدَهُ with him عِلْمٌ (was) knowledge مِنْ of
الْكِتَابِ the Scripture أَنَا I آتِيكَ will bring to you قَبْلَ it before
أَنْ that يَرْتَدَّ returns إِلَيْكَ to you طَرْفُكَ your eyesight فَلَمَّا then when رَآهُ

he saw it مُسْتَقَرًّا placed عِنْدَهُ before him قَالَ he said هَذَا this مِنْ (is) from فَضْلِ Grace رَبِّي (of) my Lord يَبْلُوَنِي to test me أَشْكُرُ and whoever وَنَّ ungrateful وَنَّ or أَكْفُرُ whether I am grateful indeed بَشْكُرٍ he is grateful لِنَفْسِهِ for himself وَنَّ (is) my Lord رَبِّي certainly فَإِنَّ is ungrateful كَفَرٌ and who Bountiful ﴿٤٠﴾ Rich كَرِيمٌ قَالَ he said نَكْرِهُا disguise لَهَا for her عَرِشَهَا whether she will be guided أَنْهَدِي that we may see نَظَرُ her throne or نَكُونُ she will be of الَّذِينَ those who لَا not يَهْتَدُونَ ﴿٤١﴾ are guided

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful." 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٠﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤١﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٢﴾

فَلَمَّا جَاءَتْ so when جَاءَتْ she came قِيلَ it was said أَهَكَذَا it is like this عَرْشُكَ your Throne قَالَتْ she said كَأَنَّهُ (it is) as though هُوَ (it were) the same وَأُوتِينَا the knowledge عَلِمَ and was bestowed on us وَكُنَّا Muslims submitted (to Allah) ﴿٤٠﴾ وَمُسْلِمِينَ ﴿٤١﴾ and we were وَصَدَّهَا she used to تَعْبُدُ worship مِنْ دُونِ besides اللَّهِ her and كَانَتْ that which كَانَتْ indeed she اللَّهُ Allah of قَوْمٍ a people كَافِرِينَ ﴿٤١﴾ the palace enter أَدْخُلِي to her لَهَا it was said قِيلَ disbelieving فَلَمَّا but when رَأَتْهُ she saw it حَسِبَتْهُ she thought it لُجَّةً to be a pool وَكَشَفَتْ she uncovered عَنْ سَاقِهَا her legs قَالَتْ he said إِنَّهُ verily it صَرْحٌ a palace مُّمَرَّدٌ (is) traced smooth مِنْ قَوَارِيرَ of/with glass قَالَتْ she said رَبِّ my Lord إِنِّي I ظَلَمْتُ have wronged نَفْسِي

وَأَسْلَمْتُ myself and I submit (accept Islam) with سَلِمَنْ
(of) the worlds ٱلْعَالَمِينَ Lord رَبِّ to Allah ٱللَّهِ Solomon

42. So when she came, it was said (to her): "Is your throne like this?" She said: "It is as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh." 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people. 44. It was said to her: "Enter *As-Sarh*": but when she saw it, she thought it was a pool, and she uncovering her legs. Sulaimân (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the 'Âlamîn."

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فِئَتَانِ يَخْتَصِمُونَ ﴿٤٢﴾ قَالَ يَنْفَوِرَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٣﴾ قَالُوا أَطِيعْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَاعْتَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٤﴾

وَلَقَدْ أَرْسَلْنَا and indeed We sent إِلَىٰ to ثَمُودَ Thamud أَخَاهُمْ their
then look فَإِذَا Allah ٱللَّهِ worship to صَالِحًا Salih brother
quarreling with يَخْتَصِمُونَ (became) two parties فِئَتَانِ they
do you تَسْتَعْجِلُونَ why لِمَ O my people يَنْفَوِرَ he said قَالَ each other
seek to hasten بِالسَّيِّئَةِ the evil (Allah's torment) قَبْلَ before الْحَسَنَةِ
you seek the تَسْتَغْفِرُونَ why not لَوْلَا the good (Allah's Mercy)
may be تَرْحَمُونَ that you لَعَلَّكُمْ (of) Allah ٱللَّهِ forgiveness
at طَاعَتَكُمْ we auger ill omen أَطِيعْنَا they said قَالُوا treated with mercy
your ill omen طَاعَتَكُمْ he said قَالَ with you مَعَكُمْ and those وَبِمَنْ you
(are) a people أَنْتُمْ you قَوْمٌ nay, but بَلْ Allah ٱللَّهِ (is) with عِنْدَ
that are being tested تُفْتَنُونَ ﴿٤٤﴾

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?" 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

الَّذِينَ آمَنُوا and used to fear ٱللَّهِ and used to keep their duty to Him. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see? 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who are ignorant

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see?" 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسُ نَاسٍ بَاطِلُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ لَعْنَةُ اللَّهِ عَلَى الْعَادِیَةِ أَصْطَفَى اللَّهُ خَيْرًا مِمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مِمَّا كَانَتْ لَكُمْ أَنْ تَنْبِتُوا شَجَرَهَا أَوَلَمْ يَكُنْ اللَّهُ بِكُمْ قَوْمًا يَعْدِلُونَ ﴿٦٠﴾

by his people answer قَوْمِهِ (there) was كَانَ so not فَمَا
the family آل drive out أَخْرِجُوا they said قَالُوا that إِلَّا except
لُوطٍ (of) Lot مِنْ قَرْيَتِكُمْ your city إِنَّهُمْ verily they are نَاسٍ
بَاطِلُونَ ﴿٥٦﴾ a people فَأَنْجَيْنَاهُ (who) are clean وَأَهْلَهُ so We saved him
We destined her قَدَّرْنَاهَا his wife امْرَأَتَهُ except إِلَّا and his family
مِنْ (to be) of الْغَابِرِينَ ﴿٥٧﴾ those who remained behind وَأَمْطَرْنَا
so a rain (of stones) مَطَرًا on them عَلَيْهِمْ We rained down
قُلِ (of) those who were warned الْمُنْذَرِينَ ﴿٥٨﴾ the rain مَطَرٌ evil was
on عَلَى and peace be وَسَلَامٌ (is) to Allah اللَّهُ all praise لَعْنَةُ say
is Allah اللَّهُ He has chosen أَصْطَفَى whom الَّذِينَ His slaves عِبَادِهِ
is not أَمَنْ they ascribe as partners يُشْرِكُونَ ﴿٥٩﴾ or what أَنَا better خَيْرٌ
and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created خَلَقَ He Who
وَأَنْزَلَ لَكُمْ and sends down مِنَ السَّمَاءِ the sky مَاءً the sky
وَأَنْزَلَ لَكُمْ and sends down مِنَ السَّمَاءِ the sky مَاءً the sky
and We cause to grow قَدْ أَنْبَتْنَا بِهِ water
full of بَهْجَةٍ beauty and delight مِمَّا كَانَتْ not لَكُمْ it is لَكُمْ
is there أَنْ تَنْبِتُوا you cause to grow شَجَرَهَا their trees أَوَلَمْ يَكُنْ اللَّهُ
Nay but بَلِ اللَّهُ with اللَّهُ any god قَوْمًا they are قَوْمٌ
who ascribe equals يَعْدِلُونَ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!" 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen! Is Allâh better, or (all) that you ascribe as partners (to Him)?" 60. Is not He (better than your gods) Who created the heavens and the earth, and

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلَىٰ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلَىٰ هُمْ فِي شَكٍّ مِنْهَا بَلَىٰ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَّآبَاؤُنَا أَإِنَّا لَمُخْرَجُونَ ﴿٦٧﴾

أَمَّنْ then creation الْخَلْقَ originates is He Who يَبْدَأُ then يُعِيدُهُ shall repeat it وَمَنْ provides you رَزَقُكُمْ and Who مِنَ السَّمَاءِ from heaven وَالْأَرْضِ earth اللَّهُ with is there any god أُولَئِكَ and earth قُلْ هَاتُوا بُرْهَانَكُمْ bring forth your proof if كُنْتُمْ you are truthfully ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ the heavens وَالْأَرْضِ the earth and the unseen الْغَيْبَ nor مَا يَشْعُرُونَ can they perceive when they shall be resurrected ﴿٦٥﴾ بَلَىٰ أَدْرَاكَ they shall be resurrected ﴿٦٥﴾ بَلَىٰ they have no knowledge of the Hereafter ﴿٦٦﴾ قُلْ هُمْ فِي شَكٍّ مِنْهَا (are) in they are in doubt about it ﴿٦٦﴾ قُلْ هُمْ فِي شَكٍّ مِنْهَا (are) blind ﴿٦٧﴾ وَقَالَ الَّذِينَ كَفَرُوا those who disbelieve ﴿٦٧﴾ أَإِذَا كُنَّا تُرَابًا we have become dust and our fathers أَإِنَّا لَمُخْرَجُونَ shall we really be brought forth ﴿٦٧﴾

64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." 65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected." 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. 67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?"

لَقَدْ وَعدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَىٰ أَنْ يَكُونَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

لَقَدْ رُوعِدْنَا indeed we were promised هَذَا this نحن We وَمَا بَأْسًا and
(nothing) this is هَذَا verily إِنَّ before مِنْ قَبْلُ our forefathers
in travel سِيرُوا say قُلْ (of) the ancients الْأَوَّلِينَ ﴿٦٨﴾ tales but
the end عَاقِبَةُ has been كَانَ how كَيْفَ and see فَانظُرُوا the land الْأَرْضِ
over الْمُجْرِمِينَ ﴿٦٩﴾ (of) the criminals وَلَا and not تَحْزَنَ grieve عَلَيْهِمْ
because of what مِمَّا distress صَبِقَ in فِي be نَكَّرَ nor وَلَا them
يَمْكُرُونَ ﴿٧٠﴾ they plot وَيَقُولُونَ and they say مَتَى هَذَا this أَلَوْعَدُ
truthful صَادِقِينَ ﴿٧١﴾ you are كُنْتُمْ if إِنَّ promise (will be fulfilled)
قُلْ عَسَى say عَسَى perhaps أَنْ that يَكُونُ may be رَدْفٌ close behind لَكُمْ
you haste on تَسْتَعْجِلُونَ ﴿٧٢﴾ (of) that which أَلَّيْ some بَعْضُ (to) you
for (of) grace فَضْلٍ (is) full لَدُو your Lord رَبِّكَ and verily وَإِنَّ
do not لَا most of them أَكْثَرُهُمْ yet (but) وَلَكِنَّ mankind أَتَى
give thanks يَشْكُرُونَ ﴿٧٣﴾

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimûn*." 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you. 73. "Verily, your Lord is full of grace for mankind, yet most of them do not give thanks."

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمِمَّا مِنْ غَايَتِهِ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَى بَيِّنٍ لِمَنْ رَزَقَهُ مِنْ آكْثَرِ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُمْ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۖ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

وَأَنَّ رَبَّكَ لَيَعْلَمُ your Lord رَبِّكَ and verily وَإِنَّ
(and) they reveal يُعْلِنُونَ ﴿٧٤﴾ and what وَمِمَّا their breasts صُدُورُهُمْ
the heaven السَّمَاءِ in فِي hidden غَايَتِهِ (from) مِنْ there is) nothing
وَالْأَرْضِ and the earth إِلَّا but فِي in (is) كِتَابٍ book مُبِينٍ ﴿٧٥﴾ a clear
the children الْقُرْآنَ this هَذَا verily يَفُصِّلُ Quran عَلَى narrates بَيِّنٍ to
in which فِي they هُمْ (of) that الَّذِي most أَكْثَرُ (of) Israel
and a رَحْمَةً a guidance هْدًى and verily it is وَإِنَّ differ يَخْتَلِفُونَ ﴿٧٦﴾
mercy لِّلْمُؤْمِنِينَ ﴿٧٧﴾ your Lord رَبِّكَ verily إِنَّ for the believers يَقْضِي

and وَهُوَ by His Judgement بِحُكْمِهِ between them يَتَنَبَّهُم will decide
so put فَتَوَكَّلْ the All-Knowing الْعَلِيمُ ﴿٧٥﴾ the All-Mighty الْقَهَّارُ He is
truth الْحَقُّ (are) on عَلَى surely you إِنَّكَ Allah اللَّهُ in your trust
the manifest الْمُبِينُ ﴿٧٦﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal.
75. And there is nothing hidden in the heaven and the earth but it is in a Clear
Book. 76. Verily, this Qur'ân narrates to the Children of Israel most of that in
which they differ. 77. And truly, it (this Qur'ân) is a guide and a mercy for the
believers. 78. Verily, your Lord will decide between them (various sects) by His
Judgement. And He is the All-Mighty, the All-Knowing. 79. So put your trust in
Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الْقُتَمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٧٥﴾ وَمَا أَنْتَ بِهَادِي الْعَمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٧٦﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ ﴿٧٧﴾ وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٧٨﴾

nor إِنَّكَ verily you لَا cannot تَسْمِعُ make hear الْمَوْتَى the dead وَلَا
تَسْمِعُ تَسْمِعُ can you make hear الْقُتَمَّ the deaf الدُّعَاءَ the call إِذَا when وَلَّوْا
مُدْبِرِينَ ﴿٧٥﴾ they flee وَمَا and nor أَنْتَ can you بِهَادِي turning their backs
الْعَمَى lead the blind عَنْ out of ضَلَالَتِهِمْ their error إِنْ not تَسْمِعُ
يُؤْمِنُ those who إِلَّا you can make to hear مَنْ except
have submitted as Muslims مُسْلِمُونَ ﴿٧٦﴾ and they فَهُمْ in Our Signs
against them عَلَيْهِم the word الْقَوْلُ is fulfilled وَقَعَ and when وَإِذَا
أَخْرَجْنَا لَهُمْ We shall bring out دَابَّةً for them مِنَ a beast مِنَ الْأَرْضِ from
the earth تُكَلِّمُهُمْ (which) will speak to them أَنَّ because النَّاسَ
mankind كَانُوا were بِآيَاتِنَا in our Signs لَا not يُوقِنُونَ ﴿٧٧﴾ certain وَيَوْمَ
out of مِنْ We shall gather نَخْشُرُ and (remember) the Day when
denied يُكَذِّبُ of those who مِمَّنْ a troop فَوْجًا nation أُمَّةٍ every
shall be driven يُوزَعُونَ ﴿٧٨﴾ and they فَهُمْ Our signs بِآيَاتِنَا

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear
the call, when they flee, turning their backs. 81. Nor can you lead the blind out of
their error. You can only make to hear those who believe in Our *Ayât*, and who
have submitted. 82. And when the Word is fulfilled against them, We shall bring

out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât*. 83. And the Day when We shall gather out of every nation a troop of those who denied Our *Ayât*, and (then) they (all) shall be driven,

حَقَّ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَازًا كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٤﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا آلِيلَ لَيْسَتُكُمُ فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٥﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَنْزِعُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٦﴾

حَقَّ إِذَا جَاءُوا when they come قَالَ He will say أَكَذَّبْتُمْ did you deny بِآيَاتِي My Signs (proofs) وَلَمْ whereas not تُحِيطُوا you comprehended بِهَا them عِلْمًا by knowledge أَمَازًا or what كُنْتُمْ you used to do تَعْمَلُونَ ﴿٨٣﴾ and will be fulfilled الْقَوْلُ the word عَلَيْهِم against them بِمَا they have done wrong ظَلَمُوا because فَهُمْ they have done wrong لَا not يَنْطِقُونَ ﴿٨٤﴾ will be able to speak أَلَمْ did not يَرَوْا they see أَنَّا that We جَعَلْنَا the night آلِيلَ لَيْسَتُكُمُ for them to rest فِيهِ therein وَالنَّهَارَ and the day مُبْصِرًا sight-giving إِنَّكَ verily in ذَلِكَ this لَآيَاتٍ (are) signs لِّقَوْمٍ for people يُؤْمِنُونَ ﴿٨٥﴾ who believe وَيَوْمَ the day on which يُنْفَخُ and (remember) the Trumpet فَتَنْزِعُ the Trumpet وَمَن the heavens السَّمَوَاتِ and who وَمَن the earth الْأَرْضِ (are) on إِلَّا except مَن whom شَاءَ Allah وَكُلٌّ and all أَتَوْهُ shall come to Him دَاخِرِينَ ﴿٨٦﴾ humbled

84. Till, when they come, He will say: "Did you deny My *Ayât* whereas you comprehended them not by knowledge, or what (else) was it that you used to do?" 85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* for the people who believe. 87. And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

وَرَأَى الْجِبَالَ تَحْشَبًا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَاقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَهُمْ مَن فَرَجَ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

and think them **الْجِبَالِ** the mountains **وَرَبِّ** and you will see
 as the passing **مَرَّ** shall pass away **تَمُرُّ** but they **وَهُنَّ** solid **جَامِدَةً**
 Who **الَّذِي** (of) Allâh **اللَّهُ** the Work **صُنْعَ** (of) the clouds **السَّحَابِ** away
 (is) **خَيْرٌ** verily He **إِنَّهُ** thing **شَيْءٍ** every **كُلِّ** perfected **أَفْقَنَ**
 whoever **مَنْ** you do **تَعْمَلُونَ** with all what **بِمَا** Well-Acquainted
جَاءَ brings **بِالْمَنْتَهِ** a good deed **فَلَهُ** for him **خَيْرٌ** (will be) better **نِهَا**
 on that Day **يَوْمَئِذٍ** the terror **فَزَجَّ** from **بَيْنَ** and they **وَهُنَّ** than it
 an **يَأْتِيَنَّهُ** brings (does) **جَاءَ** and whoever **وَمَنْ** (will be) safe **يَأْمِنُونَ**
 in **فِي** on their faces **وَيُؤْمِنُهُمْ** they will be cast down **فَكَبَّتْ** evil (deed)
الْكَارِ the Fire **هَلْ** are **تُجْزَوْنَ** you being recompensed **إِلَّا** except **مَا**
 do **كُنْتُمْ** what **تَعْمَلُونَ**

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. "Are you being recompensed anything except what you used to do?"

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبِّي هَٰذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۝ وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ لِلْغَيْبِ لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ۝ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

إِنَّمَا indeed **أُمِرْتُ** I have been commanded **أَنْ** to **أَعْبُدَ** worship **رَبِّي**
 has sanctified it **حَرَّمَهَا** Who **الَّذِي** (of) this **هَٰذِهِ** the Lord
 and **لَهُ** (belongs) **كُلِّ** every **شَيْءٍ** thing **وَأُمِرْتُ** I
 to **أَكُونَ** have been commanded **أَنْ** from among **بَيْنَ** **الْمُسْلِمِينَ**
 so **فَمَنْ** the Quran **أَتْلُوا** recite **الْقُرْآنَ** and to **وَأَنْ** the Muslims
 he receives it **يَهْتَدَىٰ** then verily **فَإِنَّمَا** receives guidance **أَهْتَدَىٰ** whoever
 goes **لِنَفْسِهِ** and whosoever **وَمَنْ** for the good of his ownself
أَتْلَىٰ astray **فَقُلْ** say (to him) **إِنَّمَا** verily **أَنَا** I (am) **مِنَ** (one) of **الْمُنذِرِينَ**
وَقُلِ the warners **الْحَمْدُ** and say **لِلَّهِ** All praises (is) to Allah **سَيُرِيكُمْ**
 and you shall recognize **فَتَعْرِفُونَهَا** His Signs **يُرِيهِ** He will show you

of what عَمَّا is unaware بِغَيْرِ your Lord رَبِّكَ and not وَمَا them
you do تَعْمَلُونَ ﴿٥٦﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims. 92. And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." 93. And say: "All the praises and thanks be to Allâh. He will show you His *Ayât*, and you shall recognise them. And your Lord is not unaware of what you do."

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسے ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَدْخُلُ آبَاءَهُمْ وَيَسْتَخِي. نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

طسے ﴿١﴾ (of) تِلْكَ Ta Sin Mim (are) the verses آيَاتُ these الْكِتَابِ (the Book) الْمُبِينِ ﴿٢﴾ We recite نَتْلُو manifest عَلَيْكَ ﴿٣﴾ of مِنْ to you تِلْكَ the news مُوسَى and Pharaoh فِرْعَوْنَ ﴿٤﴾ (of) بِالْحَقِّ in truth لِقَوْمٍ and who believe يُؤْمِنُونَ ﴿٥﴾ for a people who believe إِنَّ Pharaoh فِرْعَوْنَ verily عَلَا who believe and made أَهْلَهَا the land الْأَرْضِ in exalted himself among شِيَعًا people and lettings live نِسَاءَهُمْ and killing يَدْخُلُ them a group طَائِفَةً weakening sects يَسْتَضِعُّ a group مِنْهُمْ and letting live their sons وَيَسْتَخِي. and killing آبَاءَهُمْ those who الْفَسَادِ of he was كَانَ verily إِنَّهُ their females those who الْفَسَادِ of he was كَانَ verily إِنَّهُ their females do a favour نَمُنَّ to أَنْ and We wished وَرِيدُ commit great sins the land الْأَرْضِ in were weak اسْتُضِعُوا those who الَّذِينَ on/to and to make them وَنَجْعَلَهُمْ rulers أَئِمَّةً and to make them وَنَجْعَلَهُمُ the inheritors الْوَارِثِينَ ﴿٥﴾

Sûrat Al-Qasas
(The Narration) XXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Tâ-Sîn-Mîm* 2. These are the Verses of the manifest Book. 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe. 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn*. 5. And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

وَنُفِخَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ وَهُنَّ أَهْلَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَهُنَّ أَهْلَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

وَنُفِخَ the land الْأَرْضِ in فِي (for) them لَهُمْ and to establish وَنُرِيَ and We let see فِرْعَوْنَ Pharaoh وَهَمَانَ and Haman وَهُنَّ أَهْلَهُمَا and their hosts مِنْهُمْ their hosts مَا that (which) كَانُوا they were يَحْذَرُونَ Fearing ﴿٦﴾ وَأَوْحَيْنَا and We inspired إِلَىٰ (to) أُمِّ the mother of مُوسَىٰ you fear خِفْتِ but if فَإِذَا suckle him أَرْضِعِيهِ to (of) Moses أَنْ (of) عَلَيْهِ for him فَأَلْقِيهِ into فِي then cast him الْيَمِّ the river وَلَا the river not تَحْزَنِي and not وَلَا grief حَزَنًا إِنَّا shall رَادُّوهُ verily We وَجَاعِلُوهُ and shall make him إِلَيْكَ to you مِنَ (one) and shall make him مِنَ the Messengers ﴿٧﴾ فَالْتَقَطَهُ the Messengers of الْمُرْسَلِينَ ﴿٧﴾ then pick him up آلُ the household of فِرْعَوْنَ (of) Pharaoh لِيَكُونَ that he might become لَهُمْ Pharaoh عَدُوًّا an enemy وَحَزَنًا and grief إِنَّ فِرْعَوْنَ verily وَهَمَانَ and Haman وَهُنَّ أَهْلَهُمَا and their hosts كَانُوا were خَاطِئِينَ ﴿٨﴾ sinners

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَسْمَعُونَ ﴿٩﴾
وَأَصْبَحَ قُودُ أُمِّ مُوسَىٰ فَارِقًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَّبَّنَا عَلَيَّ قَلْبُهَا لَإِتَّكَبَتْ مِنَ
الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَسْمَعُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ
مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ the wife (of) Pharaoh قُرْتُ عَيْنٍ (of) a comfort
kill قَتْلُوهُ do not لِي and for you وَلَكَ for me of the eye عَيْنِ
or أَوْ he may be of benefit to us يَنْفَعَنَا (that) أَنْ perhaps
not لَا and they وَهُمْ as a son وَلَدًا we may adopt him
بَسْمَعُونَ ﴿٩﴾ perceive وَأَصْبَحَ and became قُودُ أُمِّ the heart (of) the
she was كَادَتْ verily إِنْ empty (of) Moses مُوسَىٰ mother
قَلْبُهَا that أَنْ had not لَوْلَا him to disclose تَبْدِي very near
so that she لَإِتَّكَبَتْ her heart عَلَيْهَا (over) We strengthened
and وَقَالَتِ the believers الْمُؤْمِنِينَ ﴿١٠﴾ (as one) of مِنْ might remain
so she قُصِّيهِ follow him فَبَصُرَتْ to his sister she said
not لَا while they وَهُمْ a far place جُنُبٍ from him عَنْ watched
for him عَلَيْهِ and We had forbidden حَرَّمْنَا perceive ﴿١١﴾
الْمَرَاضِعَ suckling mothers مِنْ قَبْلُ already فَقَالَتْ then she said
a household أَهْلِ people of بَيْتٍ on/to I direct you أَدُلُّكُمْ shall
يَكْفُلُونَهُ who will care for him لَكُمْ for you وَهُمْ and they will لَهُمْ
look after in a good manner نَاصِحُونَ ﴿١٢﴾ to him

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not. 10. And the heart of the mother of Mûsâ (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَصَارَ بِالْأَمْسِ يَسْتَصِرُّهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى أَنْ تُقَاتِلَنِي كَمَا قَاتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

قَالَ رَبِّ he said My Lord إِنِّي I have wronged ظَلَمْتُ myself verily I فَغَفَرَ (for me) and He forgave لِي myself the الرَّحِيمُ (is) the Oft-Forgiving He الْغَفُورُ the Most Merciful قَالَ he said رَبِّ My Lord بِمَا for that with which أَنْعَمْتَ you have favored عَلَيَّ me فَلَنْ never أَكُونَ I will be ظَهِيرًا a helper of the criminals فَاصْبَحَ in so he became خَائِفًا the city الْمَدِينَةِ afraid يَتَرَقَّبُ looking about فَإِذَا yesterday the man who اَسْتَصَارَ had sought his help بِالْأَمْسِ the man who يَسْتَصِرُّهُ called him for his help قَالَ لَمْ said لَمْ to him مُوسَى Moses إِنَّكَ verily you are لَغَوِيٌّ a misleader مُبِينٌ plain فَلَمَّا then when أَنْ he decided to seize يَبْطِشَ the man بِالَّذِي who هُوَ the man عَدُوٌّ (was) an enemy لَهُمَا to both of them قَالَ (the man) said يَمْوَسَّى you as قَاتَلْتَ kill me كَمَا to do you want أَنْ O Moses أَنْ تُقَاتِلَنِي you want nothing أَنْ yesterday اَلْأَمْسِ a man killed نَفْسًا but أَنْ to تَكُونَ become جَبَّارًا in the land الْأَرْضِ وَمَا those who do of الْمُصْلِحِينَ not right

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn*!" 18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help. Mûsâ said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يٰمُوسَىٰ إِنَّكَ الْأَمْلَأُ يَأْتَمِرُونَ بِكَ لَيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

وَجَاءَ رَجُلٌ from a man and there came أَقْصَا the farthest end of the city الْمَدِينَةِ (of) the city يَسْعَى running قَالَ he said يٰمُوسَىٰ O Moses إِنَّكَ are taking counsel together يَأْتَمِرُونَ the chiefs بِكَ about you to kill you فَاخْرُجْ so escape إِنِّي truly I am one of the good advisers النَّاصِحِينَ (one) of you he said looking about يَتَرَقَّبُ being afraid from there خَائِفًا My Lord رَبِّ save me from الْقَوْمِ the people الظَّالِمِينَ (city) wrong-doers and when وَلَمَّا he went تِلْقَاءَ towards مَدْيَنَ (that) of Madyan قَالَ he said عَسَىٰ it may be رَبِّي My Lord يَهْدِيَنِي guides me سَوَاءَ (to) the Right السَّبِيلِ Path (٢٢) وَلَمَّا he arrived وَرَدَ مَاءَ (at) the water مَدْيَنَ (of) Madyan عَلَيْهِ there أُمَّةٌ a group of النَّاسِ men يَسْقُونَ watering (their flocks) وَوَجَدَ and he found مِنْ دُونِهِمْ besides them امْرَأَتَيْنِ two women تَذُودَانِ who were keeping back (their flocks) قَالَ he said مَا what خَطْبُكُمَا (is) the matter with you قَالَتَا they said لَا take (their flocks) until حَتَّى we can water (our flocks) يَصْدِرُ not old man الرِّعَاءَ the shepherds وَأَبُونَا and our father is شَيْخٌ very كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*!" 22. And when he went towards Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back. He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take. And our father is a very old man."

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّكَ أَبَى يَدْعُوكَ لِجِزْيِكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَبْأَبُيَ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي جِجَعٌ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٢٧﴾

he then for them so he watered (their flocks) فَسَقَى
 to turned back قَالَ and said رَبِّ My Lord
 of I truly, I am أَنْزَلْتَ of whatever
 خَيْرٍ good فَقِيرٌ ﴿٢٤﴾ in need فَجَاءَتْهُ then there came to him
 she shyly عَلَى اسْتِحْيَاءٍ walking one of the two women
 that he calls you يَدْعُوكَ my father أَبَى verily إِنَّكَ said
 for us أَجْرَ may give you reward مَا that سَقَيْتَ you watered لَنَا
 to him and narrated وَقَصَّ he came to him جَاءَهُ so when
 you have fear تَخَفْ not لَا he said قَالَ the story الْقَصَصَ
 wrong-doers الظَّالِمِينَ ﴿٢٥﴾ the people الْقَوْمِ from مَنِ escaped
 hire him اسْتَجِرْهُ O my father يَبْأَبُيَ one of them إِحْدَاهُمَا said
 (is) the الْقَوِيُّ you can hire اسْتَجَرْتَ the best خَيْرٍ verily
 I want أُرِيدُ verily إِنِّي he said قَالَ the trustworthy الْأَمِينُ ﴿٢٦﴾ strong
 daughters of mine إِحْدَى wed to you أَنْ to أَنْكِحَكَ
 you serve me تَأْجُرَنِي that أَنْ on the condition هَاتَيْنِ these two
 ثَمَنِي for eight جِجَعٌ years فَإِنْ but if أَتَمَمْتَ you complete عَشْرًا
 I and not وَمَا from you عِنْدَكَ then it will be فَمِنْ ten years
 you will make it difficult عَلَيْكَ for you سَتَجِدُنِي want أَنْ
 the (one) of Allah شَاءَ if find me إِن
 righteous

24. So he watered for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn*." 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the

trustworthy.” 27. He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous.”

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٧﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٨﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

قَالَ ذَلِكَ he said **بَيْنِي وَبَيْنَكَ** (is) between me and you **أَيَّمَا** then no **فَلَا** I fulfil **قَضَيْتُ** (of) the two terms **الْأَجَلَيْنِ** whichever **عُدْوَةَ** injustice **عَلَيَّ** on me **وَاللَّهُ** (will be) over **مَا** what **نَقُولُ** we say **وَكِيلٌ** (is) surety **﴿٢٧﴾** then when **فَلَمَّا** **قَضَىٰ** then when **مُوسَى** Moses fulfilled **الْأَجَلَ** the term **وَسَارَ** and was travelling **بِأَهْلِهِ** with his family **الطُّورِ** the direction **جَانِبِ** in **مِنْ** he saw **آنَسَ** with his family **كَأَنَّ** a fire **قَالَ** he said **لِأَهْلِهِ** to his family **امْكُثُوا** wait or **إِنِّي** verily I **آنَسْتُ** have seen **نَارًا** a fire **لَّعَلِّي** perhaps **آتِيكُمْ** may bring to you **بِخَبَرٍ** some information **أَوْ** or **جَذْوَةٍ** a burning brand **مِنْ** of **النَّارِ** fire **لَعَلَّكُمْ** that you may **تَصْطَلُونَ** warm yourselves **﴿٢٨﴾** so when **فَلَمَّا** he reached it **أَتَاهَا** (of) the valley **الْوَادِ** the side **شَاطِئِ** from **مِنْ** he was called **نُودِيَ** the right **الْأَيْمَنِ** in **فِي** the blessed **الْبُقْعَةِ** place **الْمُبَارَكَةِ** from **مِنْ** the tree **الشَّجَرَةِ** the tree **أَنْ يَمْوِسَ** (saying) that **يَا مُوسَى** O Moses **إِنِّي** verily I **أَنَا** I (am) **اللَّهُ** Allah **رَبُّ** the Lord **الْعَالَمِينَ** (of) the worlds **﴿٢٩﴾**

28. He said: “That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say.”

29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.” 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: “O Mûsâ (Moses)! Verily, I am Allâh, the Lord of the ‘Ālamîn!

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣١﴾ أَسْلَكَ يَدَكَ فِي جَيْبِكَ فَخَرَجَ يَصْفَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَىكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلِكَ بَرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

وَأَن and أَلْقِ throw عَصَاكَ your stick فَلَمَّا but when he saw it رَآهَا in flight وَلَمْ he turned مُدْبِرًا and not يُعَقِّبْ O Moses يَمُوسَى looked back أَقْبَلَ (are) of you verily إِنَّكَ fear تَخَفْ and do not وَلَا near in your hand يَدَكَ put أَسْلَكَ those who are secure الْأَمِينِ ﴿٣١﴾ جَيْبِكَ your bosom فَخَرَجَ it will come forth يَصْفَاءَ white مِنْ غَيْرِ without سُوءٍ disease وَأَضْمَمَ and draw إِلَيْكَ to you جَنَاحَكَ your hand two evidences بَرْهَانَانِ these are فَذَلِكَ fear مِنَ الرَّهْبِ from hand and his رَبِّكَ your Lord إِلَى to Firaun (Pharaoh) وَمَلَئِهِ chiefs إِنَّهُمْ verily they كَانُوا they are قَوْمًا a people فَاسِقِينَ ﴿٣٢﴾ I قَتَلْتُ verily my Lord رَبِّ he said قَالَ who are rebellious that أَنْ and I أَخَافُ a man نَفْسًا of them مِنْهُمْ have killed they kill me يَقْتُلُونِ ﴿٣٣﴾

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two *Burhâns* from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn*. 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنُنَصِّرُكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَّا سُلْطَنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُم مُوسَى بِآيَاتِنَا يَبَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٍ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

وَأَخِي هَارُونُ and my brother هُوَ أَفْصَحُ (is) more eloquent مِنِّي than me لِسَانًا in speech فَأَرْسَلْهُ so send him مَعِيَ with

I fear أَنَا verily إِنَّ to confirm me يُصَدِّقُونِي as a helper رِدْءًا me
 We will سَنَشُدُّ Allah said قَالَ they will deny me أَن يَكْذِبُوا ﴿٢٦﴾ that
 and وَنَجْعَلُ through your brother بِأَخِيكَ your arm عَضُدَكَ strengthen
 you both فَلَا power سُلْطَانًا for you both لَكُمَّا give (make)
 you أَنَسًا with Our Signs بِآيَاتِنَا you (both) إِلَيْنِكُمَّا they shall reach
 (will be) the الْمُتَلَبِّثُونَ ﴿٢٧﴾ follow you أَتَّبِعُكُمْ and those who وَمِنْ two
 victors فَلَمَّا جَاءَهُمْ then when قَامُوا with Our Signs بِآيَاتِنَا Moses مُوسَى
 this (is) هَذَا nothing مَا they said قَالُوا clear بَيِّنَاتٍ with Our Signs
 we heard سَمِعْنَا and not وَمَا invented مُفْتَرَى magic but إِلَّا
 of old أَلْوَالِينَ ﴿٢٨﴾ our fathers مَا بَيْنَا among (in) فِي of this بِهِذَا

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât*, you two as well as those who follow you will be the victors." 36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât*, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَهُ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٧﴾
 وَقَالَ فِرْعَوْنُ يَتَأْتِيَهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِ فَأَوْقِدْ لِي يَهْنَكُن عَلَى الطَّيْنِ فَأَجْعَلَ لِي صَرْحًا
 لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَذِبِينَ ﴿٢٨﴾ وَاسْتَكَبرَ هُوَ وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
 وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٢٩﴾

وَقَالَ مُوسَى and said رَبِّي my Lord أَعْلَمُ knows best بِمَنْ of
 and وَمِنْ from Him عِنْدِهِ with guidance جَاءَهُ who
 in the الدَّارِ the happy end عَاقِبَةُ (for him) لَهُ will be تَكُونُ who
 ﴿٢٧﴾ will be successful يُفْلِحُ not لَا verily إِنَّهُ Hereafter
 chiefs الْمَلَأُ O يَتَأْتِيَهَا Pharaoh فِرْعَوْنُ and said وَقَالَ the wrong-doers
 مَا I know عَلِمْتُ not لَكُم that you have إِلَهِ any god غَيْرِ
 on O Haman يَهْنَكُن for me لِي so kindle فَأَوْقِدْ other than me
 الطَّيْنِ clay فَأَجْعَلَ for me لِي and set up صَرْحًا a lofty tower لَّعَلِّي
 (of) Moses مُوسَى the God إِلَهِ at إِلَهِ may I look أَطَّلِعُ so that I

وَلَإِيَّائِي لَآتُغَمُّ and verily I think that he **الْكَاذِبِينَ** (is) one of **مِنَ** liars and his hosts **وَحُشُودُهُ** and was arrogant **هُوَ** right **وَعَدُوا** without **بِغَيْرِ** that land **فِي الْأَرْضِ** (soldiers) **لَا** to Us **إِنَّا** that they **أَنَّهُمْ** and they thought **يُرْجَعُونَ** would return

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* in order that I may look at (or look for) the *Ilâh* of Mûsâ (Moses); and verily, I think that he is one of the liars." 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

فَأَخَذْنَاهُ وَخُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿١٠﴾ وَجَعَلْنَاهُمْ
 أَيْمَةً يَدْعُونَ إِلَى التَّكْوِينِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿١١﴾ وَأَتَّعَيْنَاهُم فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
 الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿١٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى
 بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٣﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا
 كُنْتَ مِنَ الشَّاهِدِينَ ﴿١٤﴾

فَأَخَذْنَاهُ and his hosts (soldiers) وَجُودُوا so We seized him
 how كَيْفَ so behold فَانْظُرْ the sea الْيَمِّ in فِي and We threw them
 (of) the wrong-doers ٱلظَّالِمِينَ the end عَاقِبَةُ was كَانَ
 inviting يَدْعُونَ leaders أَيْمَةً and We have made them وَجَعَلْنَاهُمْ
 (of) Resurrection الْقِيَمَةِ and on the Day وَيَوْمَ the fire النَّارِ to إِلَى
 and We made to وَأَنْبِئْنَاهُمْ they will be helped لَا يُصْرُونَ ﴿١١﴾
 and وَبِئْسَ a curse لَعْنَةُ world ٱلْأَنبِيَا this هَذِهِ in فِي follow them
 (will be) يَوْمَ they هُمْ (of) Resurrection الْقِيَمَةِ on the Day
 We gave ٱلْأَيْنَا and indeed وَلَقَدْ the despised ٱلْمَقْبُوحِينَ ﴿١٢﴾ among
 We had أَهْلَكْنَا after مِنْ بَعْدِنَا the Scripture ٱلْكِتَآبِ Moses مُوسَى
 as of old ٱلْأَوَّلِ the generations ٱلْقُرُونِ destroyed
 and وَرَحْمَةً and a guidance وَهَدَى for mankind ٱلنَّاسِ enlightments
 and not وَمَا might remember يَنْذَكِّرُونَ ﴿١٣﴾ that they لَعَلَّهُمْ a mercy

كُنْتَ you were on the side الْغَرْبِ western إِذْ when فَصَبْنَا We made clear إِلَى to مُوسَى Moses الْأَمْرَ the Commandment وَمَا the witnesses (those الشَّاهِدِينَ among you were كُنْتَ not present)

40. So We seized him and his hosts, and We threw them all into the sea. So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn*. 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn*. 43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. 44. And you (O Muhammad ﷺ) were not on the western side, when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤١﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٢﴾ وَلَوْ لَا أَن تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعَ ءَايَاتِكَ وَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٣﴾

and long قُرُونًا created أَنشَأْنَا but We وَلَكِنَّا you كُنْتَ and not وَمَا the ages الْعُمُرُ (over them) عَلَيْهِمُ (of) Madyan مَدْيَنَ the people أَهْلِ in فِي a dweller ثَاوِيًا were تَتْلُوا عَلَيْهِمْ reciting ءَايَاتِنَا to them وَلَكِنَّا Our Verses كُنَّا but We مُرْسِلِينَ were (kept) sending (messengers) وَمَا and not كُنْتَ when إِذْ (of) the Tur (Mount) الطُّورِ at the side بِجَانِبِ you were your رَّبِّكَ from مِّن as a mercy رَّحْمَةً but وَلَٰكِن We called نَادَيْنَا Lord لِتُنذِرَ قَوْمًا that you give warning أَتَتْهُمْ not مَّا to a people أَنَّهُمْ before you نَذِيرٍ any مِّن had come to them they may remember (or receive) يَتَذَكَّرُونَ in order that they وَلَوْ لَا admonition) أَن (that) تُصِيبَهُمْ seize them مُصِيبَةٌ their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ for what بِمَا a calamity فَيَقُولُوا they would have said رَبَّنَا لَوْلَا Our Lord! رَبَّنَا why not أَرْسَلْتَ

we would then have **فَتَنَبَّعَ** a Messenger **رَسُولًا** to us **إِنَّمَا** you sent
and we would **وَكُنُوتَ** Your Verses (of Quran) **مَائِنِكَ** followed
the believers **الْمُؤْمِنِينَ** among **مِنْ** have been

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). 46. And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. 47. And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayat* and would have been among the believers."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٥﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٦﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ the truth الْحَقُّ has come to them but when قَالُوا they said from Us قَالُوا the truth he was given لَوْلَا why not أُوتِيَ (of) what مِثْلَ like أَوَلَمْ Moses أُوتِيَ was given in what بِمَا they disbelieve يَكْفُرُوا each two kinds of magic سِحْرَانِ they said قَالُوا before قَالُوا two kinds of magic سِحْرَانِ they said قَالُوا and they said قَالُوا helping one another in both إِنَّا verily we بِكُلِّ in both كَافِرُونَ ﴿٤٥﴾ (are) disbelievers قُلْ say فَأْتُوا then bring بِكِتَابٍ a Book مِنْ عِنْدِ اللَّهِ from Allah هُوَ which أَهْدَىٰ (is) better guide أَتَّبَعُهُ (is) better guide أَتَّبَعُهُ if إِنْ that I may follow it قَالُوا these two صَادِقِينَ ﴿٤٦﴾ truthful فَإِنْ but if لَمْ not يَسْتَجِيبُوا they answer لَكَ (to) their أَهْوَاءَهُمْ they follow يَتَّبِعُونَ that only أَنَّمَا then know فَاعْلَمْ you you than one who وَمَنْ own lusts أَضَلُّ and who أَضَلُّ (is) more astray وَمِمَّنِ (is) more astray أَتَّبَعِ follows هَوَاهُ his own lust بِغَيْرِ without هُدًى guidance مِنَ Allah ﷻ from Allah ﷻ verily إِنَّ اللَّهَ لَا Allah ﷻ not يَهْدِي guides الْقَوْمَ the people الظَّالِمِينَ ﴿٤٧﴾ wrong-doers

48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two, that I may follow it, if you are truthful." 50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn*.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا بُدِئَ عَلَيْهِمُ الْقُرْآنُ آمَنُوا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّآ كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا الْحَسَنَةَ السَّيِّئَةَ وَبِمَا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ the الْقَوْلَ to them We have conveyed and indeed لَعَلَّهُمْ Word in order that يَتَذَكَّرُونَ they may remember الَّذِينَ the Scripture الْكِتَابَ We gave آتَيْنَاهُمُ those to whom it is مِنْ قَبْلِهِ the Script before it بِدِئَ and when بُدِئَ believe وَإِذَا it هُمْ they بِهِ in it يُؤْمِنُونَ they say آمَنُوا We believe الْقُرْآنُ in it إِنَّهُ to them فَالْوَا they say الْحَقُّ verily it is the truth مِنْ رَبِّنَا our Lord إِنَّآ indeed كُنَّا (from) those who submit to مُسْلِمِينَ before it مِنْ قَبْلِهِ we have been أُولَئِكَ these يُؤْتَوْنَ their reward أَجْرَهُمْ will be given مَرَّتَيْنِ twice because صَبَرُوا they are patient وَبِذَرُوا and repel الْحَسَنَةَ the سَيِّئَةَ evil وَمَا of what رَزَقْنَاهُمْ and of what they spend يُنفِقُونَ them

51. And indeed now We have conveyed the Word to them, in order that they may remember. 52. Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْنِئِ الْجَنَّةَ إِنَّا كُنَّا لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٥﴾ وَقَالُوا إِن نَّبِيعُ الْهُدَى مَعَكَ نَخْطَفُ

مِنْ أَنْفُسِنَا أَوْلَمْ تُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجَيِّئُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ وَزَقَّا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وإِذَا they سَمِعُوا the لَغْوَ they hear and when they أَعْرَضُوا evil vain talk أَعْرَضُوا withdraw from it عَنْهُ and وَقَالُوا and say لَنَا to us أَعْمَالُنَا our deeds وَلَكِنْ not لَا (be) to you عَلَيْكُمْ peace your deeds سَلِّمُ and to you بَنِي the الْجَاهِلِينَ ﴿٥٧﴾ we seek إِنَّكَ the ignorant لَا verily you تَهْدِي not whom you guide مَنْ أَهْبَبْتَ whom He يَشَاءُ He wills and He أَعْلَمُ knows best guides مَنْ يَهْدِ the الْمُهْتَدِينَ ﴿٥٨﴾ those who are the guided وَمَقَالُوا and they say إِنَّا if نَجْعُ we would be تَخْطَفُكَ the guidance مَعَكَ with you We have not أَوْلَمْ our land أَنْفُسِنَا from snatched away established لَهُمْ حَرَمًا آمِنًا a secure sanctuary for them يُجَيِّئُ a secure a sanctuary (of) all ثَمَرَاتُ fruits to which ثَمَرَاتُ brought إِلَيْهِ brought most of أَكْثَرَهُمْ but وَلَكِنَّ Ourselves لَدُنَّا from a provision لَا them يَعْلَمُونَ ﴿٥٧﴾ know

55. And when they hear *Al-Laghw*, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided. 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكَنُهُمْ لَمْ تُمْسِكْ مِنْ بَعْدِهِ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْقَارِعِينَ ﴿٥٨﴾ وَمَا كَانَ رِئَاكُ مَهْلِكِ الْقُرَى حَتَّى يَبْعَثَ فِي أُمَمٍ رَسُولًا يُلَوِّعُ عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَكَمْ أَهْلَكْنَا and how many قَرْيَةٍ (from) We have destroyed بَطَرَتْ a town مَعِيشَتَهَا which were thankless مَسْكَنُهُمْ and those فَبَلَكَ livelihood لَمْ (of) their dwellings تُمْسِكْ after them إِلَّا except قَلِيلًا have been inhabited

are the inheritors ﴿٥٨﴾ الْوَرِثَةِ We and verily We وَكُنَّا a little
 the الْقُرَى to destroy مُهْلِكِ your Lord كَانَ was and not وَمَا
 their mother أُمِّهَا (in) to فِي He sends يَبْعَثُ until حَتَّى towns
 and وَمَا our Verses آيَاتِنَا to them عَلَيْهِمْ reciting بَلِّغُوا a Messenger
 unless إِلَّا the towns الْقُرَى to destroy مُهْلِكِ We were كُنَّا not
 وَأَهْلُهَا their people ظَالِمُونَ ﴿٥٩﴾ (are) wrong-doers

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors. 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn*.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

things وَمَا أُوتِيتُمْ and whatever شَيْءٍ from مِنْ you have been given
 and فَمَتَّعَ (is) an enjoyment الْحَيَاةَ (of) the life الدُّنْيَا وَزِينَتَهَا
 (is) خَيْرٌ Allah (is) with عِنْدَ and that which وَمَا its adornment
 you تَعْقِلُونَ ﴿٦٠﴾ have not أَفَلَا and will remain forever وَأَبْقَى better
 وَعَدْنَا We have promised him وَعَدْنَاهُ is he whom أَفَمَنْ sense
 كَمَنْ finds it (true) لَاقِيهِ which he فَهُوَ excellent حَسَنًا a promise
 الْحَيَاةِ مَتَّعَ We have made to enjoy مَتَّعْنَاهُ like him whom
 الْقِيَامَةِ on the Day يَوْمَ he هُوَ then ثُمَّ worldly الدُّنْيَا (of) the life
 those who are الْمُحْضَرِينَ ﴿٦١﴾ (will be) among مِنْ (of) Resurrection
 brought up

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? 61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day you used شُرَكَائِيَ where أَيْنَ say (are) My partners الَّذِينَ whom كُنْتُمْ has come true حَقَّ those الَّذِينَ said/will say قَالَ to assert تَزْعُمُونَ ﴿٦٢﴾ these are they هَؤُلَاءِ our Lord رَبَّنَا the Word الْقَوْلُ about whom عَلَيْهِمُ as كَمَا We led them astray أَغْوَيْنَهُمْ We led astray غَوَيْنَا whom الَّذِينَ we declare our innocence تَبَرَّأْنَا we were astray ourselves غَوَيْنَا us إِيَّانَا they were كَانُوا not مَا before You إِلَيْكَ (from them) call upon ادْعُوا and it will be said وَقِيلَ they worshipped يَعْبُدُونَ ﴿٦٣﴾ شُرَكَاءَكُمْ your partners فَدَعَوْهُمْ but فَلَمْ and they will call upon them and they will see يَسْتَجِيبُوا not رَأَوُا to them لَهُمْ they will answer if لَوْ the torment الْعَذَابُ أَنَّهُمْ they كَانُوا had been يَهْتَدُونَ ﴿٦٤﴾ guided

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped." 64. And it will be said: "Call upon your partners", and they will call upon them, but they will give no answer to them, and they will see the torment. if only they had been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَيَّبَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَسَوْفَ يُكَفِّرُ عَنْ سَيِّئَاتِهِ وَتَجْعَلُ لَهُ جَنَّةً يَدْخُلُهَا أَدْنَىٰ مِمَّا يَشَاءُ وَبِخَيْرٍ مَّا كَانَتْ لَهُمْ فِي الْحَيَاةِ دُخُولُهَا ﴿٦٧﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day when the مَاذَا what أَجَبْتُمُ did you answer الْمُرْسَلِينَ ﴿٦٥﴾ the فَعَيَّبَتْ Messengers عَلَيْهِمُ then will be obscured الْأَنْبَاءُ to them فَهُمْ on that day يَوْمَئِذٍ news لَا and they يَتَسَاءَلُونَ ﴿٦٦﴾ not

who repented تَابَ for him مَنْ but as فَأَمَّا able to ask one another
 then وَآمَنَ believed and وَعَمِلَ and did صَالِحًا righteous deeds فَمَمَّوْ those
 those الْمُفْلِحِينَ among مِنْ he will be يَكُونُ that hopefully أَنْ
 مَا creates يَخْلُقُ and your Lord وَرَبُّكَ who are successful
 they كَانَتْ not مَا and choses وَيَخْتَارُ He wills بِمَا whatsoever
 Allah ﷻ Glorified be سُبْحَانَ choice الْفِيْرَةِ (for them) لَهُمْ have
 they associate يَتْرِكُونَ ﴿٥٨﴾ about all that عَمَّا and exalted is He وَفَعَّلَ
 as partners with Him

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" 66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٥٨﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَبْرُ فِي الْأَوَّلِ وَالْآخِرَةِ وَلَهُ
 الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٩﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ
 بِضِيَاءٍ أَوْ لَا تَسْمَعُونَ ﴿٦٠﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ
 اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَوْ لَا تَصِيرُونَ ﴿٦١﴾

وَرَبُّكَ and your Lord يَعْلَمُ what مَا knows تَكِنُّ conceal صُدُورُهُمْ
 and what وَمَا they reveal يُعْلِنُونَ ﴿٥٨﴾ and He وَهُوَ Allah لَا no إِلَهَ god إِلَّا هُوَ but هُوَ He لَهُ (is) His (is) الْحُكْمُ
 in the first وَالْآخِرَةِ the last and in the وَلَهُ (is) His (is) الْحُكْمُ and the Decision وَإِلَيْهِ and to Him تُرْجَعُونَ ﴿٥٩﴾ you shall be returned قُلْ
 say أَرَأَيْتُمْ do you see إِنْ if جَعَلَ Allah ﷻ made عَلَيْكُمْ Allah ﷻ the day يَوْمِ the night سَرْمَدًا continuous إِلَيْكَ
 Resurrection مَنْ who is إِلَهُ god غَيْرُ besides Allah ﷻ يَأْتِيكُمْ Allah ﷻ could bring you بِضِيَاءٍ light أَوْ لَا تَسْمَعُونَ ﴿٦٠﴾ you
 hear قُلْ say أَرَأَيْتُمْ do you see إِنْ if جَعَلَ Allah ﷻ made عَلَيْكُمْ Allah ﷻ the day يَوْمِ the night سَرْمَدًا continuous إِلَيْكَ
 (of) Resurrection مَنْ (of) who is إِلَهُ god غَيْرُ besides Allah ﷻ

Allah بِأَنِيكُمْ could bring you night تَسْكُوتُ you will rest
 أَنَا where in فَيَسْمَعُونَ will then not you see

69. And your Lord knows what their breasts conceal, and what they reveal.
 70. And He is Allâh; *Lâ ilâha illa Huwa*, all praises and thanks be to Him (both) in the first and in the last. And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad ﷺ): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you night wherein you rest? Will you not then see?"

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُبُوا فِيهِ وَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٢﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٣﴾

وَمِنْ the He has made جَعَلَ His Mercy رَحْمَتِهِ and (it is) out of
 that you may rest تَسْكُبُوا and the day وَالنَّهَارَ the night اللَّيْلَ for you
 His Bounty فَضْلِهِ of مِنْ and that you may seek وَتَبْتَغُوا therein فِيهِ
 and (remember) وَيَوْمَ may be grateful تَشْكُرُونَ ﴿٧١﴾ and that you وَلَعَلَّكُمْ
 يُنَادِيهِمْ when فَيَقُولُ He will call them أَيْنَ where شُرَكَائِيَ
 ﴿٧٢﴾ تَزْعُمُونَ you used to كُنْتُمْ whom الَّذِينَ (are) My partners
 وَنَزَعْنَا assert and We shall take out مِنْ from كُلِّ every أُمَّةٍ
 شَهِيدًا a witness فَقُلْنَا and We shall say هَاتُوا بُرْهَانَكُمْ
 the truth is الْحَقُّ that أَنَّ then they shall know فَعَلِمُوا your proof
 what اللَّهُ with Allah (is) وَضَلَّ عَنْهُمْ will disappear مَا from them
 كَانُوا used to يَفْتَرُونَ ﴿٧٣﴾ they invent

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. 74. And (remember) the Day when He (your Lord Allâh) will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?" 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies which they invented will disappear from them.

﴿٧٦﴾ إِنَّ قَرْوَنَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْمُضْبَكِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٧﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٨﴾

﴿٧٦﴾ إِنَّ قَرْوَنَ verily Korah كَانَ مِنْ قَوْمِ people موسى (of) فَبَغَى towards them عَلَيْهِمْ but he behaved arrogantly Moses indeed إِنَّ which مَا the treasures الْكُوزِ of and We gave him to مَفَاتِحَهُ would have been a burden لَتَنُوءَ the keys of it بِالْمُضْبَكِ a body of men أُولَى الْقُوَّةِ strong إِذْ when قَالَ said لَهُ to him قَوْمُهُ not his people لَا do not تَفْرَحْ be glad إِنَّ verily اللَّهُ Allah لَا but seek ابْتَغِ those who exult/are glad ﴿٧٧﴾ likes يُحِبُّ the الْفَرِحِينَ ﴿٧٦﴾ those who exult/are glad ابْتَغِ but seek فِيمَا the الدَّارَ Allah اللَّهُ has bestowed on you with that which your نَصِيبَكَ forget تَنْسَ and do not وَلَا the last الْآخِرَةَ home as كَمَا and do good وَأَحْسِنْ this world of الدُّنْيَا portion مِنْ seek أَحْسَنَ اللَّهُ Allah has been good to you إِلَيْكَ to you وَلَا and not تَبْغِ mischief الْفُسَادَ in the land فِي the الْأَرْضِ verily إِنَّ Allah اللَّهُ not لَا يُحِبُّ likes الْمُفْسِدِينَ ﴿٧٨﴾ mischief-makers

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult. 77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn*."

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يَسْتَلْ عَنْ دُئُوبِهِمُ الْمُجْرِمُونَ ﴿٧٩﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَرْوَنُ ۚ إِنَّمَا لَهُمْ لَدُوٌّ حَظٌّ عَظِيمٌ ﴿٨٠﴾

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn*." 81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَسْتَطِيعُ اللَّهُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَن مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَتْ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨١﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٢﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا those who and began his مَكَانَهُ had desired
 know you not وَيَسْتَطِيعُ the day before يَقُولُونَ to say
 to the provision الرِّزْقَ extends (enlarge) اللَّهُ that
 and His slaves عِبَادِهِ of مِنْ He pleases يَشَاءُ whomsoever
 was Gracious مَنَّ that أَن had it not been لَوْلَا restricts it.
 He could have caused the earth to swallow لَخَسَفَ to us
 be successful بِنَا us وَيَكَانَتْ لَا know you not that
 last الْكَافِرُونَ ﴿٨١﴾ the disbelievers تِلْكَ the الدَّارُ the home الْآخِرَةُ
 who want يُرِيدُونَ not لَا to those who الَّذِينَ We shall assign it نَجْعَلُهَا
 and عُلُوًّا in pride فِي the land الْأَرْضِ nor فَسَادًا mischief وَالْعَاقِبَةُ
 (is) for the pious ﴿٨٢﴾ the (good) end

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. 83. That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٣﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ نَبِيٌّ أَطَاعُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٤﴾ وَمَا كُنْتُ تَرْجُو أَنَّ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٥﴾

the **خَيْرٌ** for him **فَلَهُ** the good deed **بِالْحَسَنَةِ** brings **جَاءَ** whosoever **مَنْ**
بِالسَّيِّئَةِ brings **جَاءَ** and whosoever **وَمَنْ** thereof **مِنْهَا** better (will be)
 those who **الَّذِينَ** will be rewarded **يَجْزَى** then not **فَلَا** the evil deed
 they used **كَانُوا** what **مَا** except **إِلَّا** the evil deeds **السَّيِّئَاتِ** do **عَمِلُوا**
 has enjoined (given) **فَرَضَ** He Who **الَّذِي** verily **إِنَّ** to do **فَاعْمَلُوا** ﴿٨٤﴾
 will surely bring you **لَرَأَيْتُكَ** the Quran **الْقُرْآنَ** (on) you **عَلَيْكَ**
 (is) Most **أَعْلَمُ** my Lord **قُلْ** say **قُلْ** the place of return **مَعَادٍ** to
 and (of) **وَمَنْ** guidance **بِالْهُدَى** brings **جَاءَ** (of) him who **مَنْ** Aware
 and **وَمَا** manifest **مُبِينٍ** ﴿٨٥﴾ error **ضَلَّلَ** (is) in **فِي** (he) **هُوَ** him who
 would be **يُلْقَى** that **أَنْ** expecting (hoping) **تَرْجُوا** you were **كُنْتُمْ** not
 as **رَحْمَةً** but **إِلَّا** the Book **الْكِتَابَ** to you **إِلَيْكَ** sent down
 as **ظَهَرَ** be **تَكُونَنَّ** so not **فَلَا** your Lord **رَبِّكَ** from **مِنْ** a mercy
 of the disbelievers **لِلْكَافِرِينَ** ﴿٨٦﴾ a supporter

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'an will surely, bring you back to *Ma'ād*. Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." 86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَلَا يَصُدُّكَ عَنْ مَآبِئِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

وَلَا **يَصُدُّكَ** and not **عَنْ** turn you away **مَآبِئِ** the signs **اللَّهِ**
 they have been sent down **أُنزِلَتْ** when **إِذْ** after **بَعْدَ** (of) Allah
 and not **وَلَا** your Lord **رَبِّكَ** to **إِلَىٰ** and invite **وَادْعُ** to you **إِلَيْكَ**
 call **تَدْعُ** and not **وَلَا** the polytheists **الْمُشْرِكِينَ** ﴿٨٧﴾ of **مِنْ** be **تَكُونَنَّ**
 مَعَ **اللَّهُ** Allah **إِلَهًا** a god **آخَرَ** any other **لَا** (ther is) no **إِلَهَ**
 god **إِلَّا** but **هُوَ** He **كُلُّ** every **شَيْءٍ** thing **هَالِكٌ** will perish **إِلَّا**
 save **وَجْهَهُ** His Face **لَهُ** (to Him) **الْحُكْمُ** (is) the Decision **وَإِلَيْهِ** and
 you shall be returned (all) **تُرْجَعُونَ** ﴿٨٨﴾ to Him

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikûn*. 88. And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa*. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَمِّ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

that the people النَّاسُ do think أَحْسِبَ Alif, Lam, Mim ﴿١﴾ and they will be left بِتُرَكُّوْا أَن يَقُولُوا ءَامَنَّا we believe وَهُمْ say يَقُولُوا to أَن they will be left and we believe we tested فَتَنَّا and indeed وَلَقَدْ will be tested يُفْتَنُونَ ﴿٢﴾ not they لَا they and will certainly make فَلَيَعْلَمَنَّ before them الَّذِينَ those who telling the truth صَدَقُوا those who are الَّذِينَ Allah اللَّهُ it known those who are الْكَاذِبِينَ ﴿٣﴾ and will certainly make it known وَلَيَعْلَمَنَّ evil السَّيِّئَاتِ do يَعْمَلُونَ those who الَّذِينَ think حَسِبَ or أَمْ liars that مَا evil is سَاءَ they can outstrip Us يَسْبِقُونَا that أَن deeds which يَحْكُمُونَ ﴿٤﴾ they judge مَنْ whoever كَانَ is يَرْجُوا hoping لِقَاءَ the Meeting (with) اللَّهُ Allah فَإِنَّ then surely أَجَلَ Term اللَّهُ (is) the السَّمِيعُ and He وَهُوَ is surely coming لَآتٍ Allah's the All-Knower الْعَلِيمُ ﴿٥﴾ All-Hearer

Sûrat Al-'Ankabût

(The Spider) XXIX

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. 4. Or think those who do evil deeds that they can outstrip Us? Evil is that

which they judge! 5. Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

وَمَنْ جَاهَدَ and whosoever strives فَإِنَّمَا then only لِنَفْسِهِ for himself إِنَّ verily اللَّهُ Allah لَغَنِيٌّ (is) Wealthy عَنِ from the الْعَالَمِينَ ﴿٦﴾ all mankind and jinns وَالَّذِينَ and those who آمَنُوا and did وَعَمِلُوا الصَّالِحَاتِ righteous deeds لَنُكَفِّرَنَّ surely We shall عَنْهُمْ remit/expiate their evil deeds سَيِّئَاتِهِمْ from them وَلَنَجْزِيَنَّهُمْ and their reward they كَانُوا of that which أَحْسَنَ the best الَّذِي used they strive against جَاهَدَاكَ and if وَإِنْ to be good حُسْنًا to his parents وَلَئِنْ you have لَيْسَ what مَا with Me بِي to make you join you have no knowledge فَلَا then not تُطِعْهُمَا obey them إِلَىٰ Mَرْجِعِكُمْ (is) your return فَأُنَبِّئُكُم and I shall tell you what كُنتُمْ you used تَعْمَلُونَ ﴿٨﴾ to do وَالَّذِينَ and for those who آمَنُوا and do الصَّالِحَاتِ righteous deeds لَنُدْخِلَنَّهُمْ surely We shall make them enter the righteous الصَّالِحِينَ ﴿٩﴾ among

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Ālamîn. 7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do. 9. And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ

عَمَّا to fabricate ﴿١٣﴾ they used كَانُوا about that which and indeed أَرْسَلْنَا We sent نُوحًا Noah إِلَى to قَوْمِهِ his people فَلَيْتَ and he stayed فِيهِمْ among them أَلْفَ a thousand سَنَةٍ years إِلَّا less خَمْسِينَ fifty مَا years فَأَخَذَهُمُ and overtook them الطُّوفَانُ the Deluge وَهُمْ while they ظَالِمُونَ ﴿١٤﴾ (are) wrong-doers فَأَنْجَيْنَاهُ (of) the ship وَالنَّاسَ وَصَحْبَهُ saved him and made it آيَةً a sign لِلْعَالَمِينَ ﴿١٥﴾ for the worlds وَإِذْ he said قَالَ when (remember) Abraham to his people لِقَوْمِهِ he said وَقَالُوا وَاتَّقُوا اللَّهَ worship اللَّهَ أَتَيْدُوا and fear Him ذَلِكُمْ that خَيْرٌ (is) better لَكُمْ for you إِنْ if كُنْتُمْ you did تَعْلَمُونَ ﴿١٦﴾ know

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. 14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were *Zâlimûn*. 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* for the '*Ālamîn*. 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لِلَّهِ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تَكَذَّبُوا فَقَدْ كَذَّبَ أَمْرٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَعُ الْمِيثَاقَ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

إِنَّمَا only تَعْبُدُونَ you worship مِن دُونِ besides اللَّهَ Allah أَوْثَانًا idols وَتَخْلُقُونَ and you invent إِفْكًا falsehood إِنَّ verily الَّذِينَ those whom تَعْبُدُونَ you worship مِن دُونِ besides اللَّهَ Allah لَا not يَمْلِكُونَ possess لَكُمْ for you رِزْقًا any provision فَابْتَغُوا so seek عِنْدَ and worship Him الرِّزْقَ provision اللَّهَ Allah وَاشْكُرُوا and be grateful لِلَّهِ to Him إِلَيْهِ to Him تُرْجَعُونَ ﴿١٧﴾ you will كَذَّبَ then truly فَقَدْ you deny تَكَذَّبُوا and if وَكُنْتُمْ be brought back (is) on وَعَلَى and not وَمَا before you أَمْرٌ nations تَعْبُدُونَ have denied to convey (the Message) أَلْبَلَعُ but إِلَّا the Messenger الرَّسُولِ

الْمُبِيتُ ﴿١٧﴾ how كَيْفَ they see بَرَوَا do not أَوَلَمْ plainly
 He أَللَّهُ originates أَللَّهُ the creation ثُمَّ then يُبِيدُ He
 (is) easy يَسِيرُ ﴿١٨﴾ Allah أَللَّهُ for عَلَى that ذَلِكَ verily إِنَّ repeats it

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. "And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly." 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ يَعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢٠﴾ وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾

قُلْ سِيرُوا travel فِي in الْأَرْضِ the land فَانظُرُوا and see كَيْفَ how
 بَدَأَ He originated أَللَّهُ the creation ثُمَّ then اللَّهُ Allah يُنشِئُ
 النَّشْأَةَ the creation الْآخِرَةَ last إِنَّ verily اللَّهُ Allah
 عَلَىٰ كُلِّ شَيْءٍ every قَدِيرٌ ﴿١٩﴾ (is) Omnipotent يَعَذِّبُ He
 to مَنْ and shows mercy وَيَرْحَمُ He wills يَشَاءُ whom
 you will be يُعَذِّبُ and to Him وَإِلَيْهِ He wills يَشَاءُ whom
 وَمَا returned and not أَنتُمْ you يُعْجِزُونَ (can) exape فِي in الْأَرْضِ
 and (there is) not وَمَا the heaven السَّمَاءُ in nor فِي
 لَكُمْ for you دُونِ besides اللَّهُ Allah مِن any وَلِيٍّ protector وَلَا
 helper نَصِيرٍ ﴿٢١﴾ (nor)

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things." 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Walî* nor any Helper.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٣﴾ وَقَالَ

إِنَّمَا أَخَذْنَا مِمَّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَيْكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّصِيرِينَ ﴿٢٥﴾

وَالَّذِينَ (of) in the Signs *يَكْفُرُوا* disbelieve *يَكْفُرُوا* and those who have no *يَسُرُّوهُ* they *أُولَئِكَ* and the Meeting with Him *وَلِقَائِهِ* Allah *رَحْمَتِي* of hope *مِنْ* hope *وَأُولَئِكَ* and they *لَهُمْ* for them *عَذَابٌ* painful *فَمَا* so nothing *كَانَ* was *جَوَابٌ* the answer *فَرِيضَةٍ* (of) his people *إِلَّا* except *أَن* that *قَالُوا* they said *أَقْتُلُوهُ* kill him *أَوْ* or *حَرِّقُوهُ* burn him *فَأَجْنَعَهُ* Allah then saved him *مِنَ* from *النَّارِ* the fire *إِنَّ* verily *فِي* in *ذَلِكَ* this *لَآيَاتٍ* Signs *لِّقَوْمٍ* (are) indeed Signs *يُؤْمِنُونَ* for a people *وَقَالَ* who believe *إِنَّمَا* only *أَخَذْتُ* you have taken (for worship) *مِنْ دُونِ* instead of *اللَّهِ* Allah *أَوْثَانًا* idols *مَّوَدَّةَ* the love *بَيْنَكُمْ* between you *فِي* in *الْحَيَاةِ الدُّنْيَا* the life *ثُمَّ* then *يَوْمَ* on the Day *الْقِيَامَةِ* on the Day *يَكْفُرُ* (of) Resurrection *بَعْضُكُم* you shall disown *بَعْضُكُم* each *وَيَلْعَنُ* and curse *بَعْضُكُم* each *وَمَأْوَيْكُمُ* other *وَمَأْوَيْكُمُ* and your *لَكُمْ* and not *وَمَا* (will be) the Fire *النَّارُ* abode *لِّنَّاصِرِينَ* helpers

23. And those who disbelieve in the *Ayât* of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment. 24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. 25. And said: "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

﴿فَأَمَّا لِمَ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾ ﴿٢٦﴾ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ إِجْرًا فِي الدُّنْيَا وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّادِقِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّيْلَ وَقَاتِلُوا فِي نَادِيكُمْ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوا قَاتِلَنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

and (Abraham) said وَقَالَ Lot لوطُ in him لهُ so believed فَقَامَ ﴿٢٦﴾
 my رَبِّي to (for the sake of) إِلَيَّ shall emigrate مُهَاجِرٌ verily I إِنِّي
 the الْحَكِيمُ ﴿٢٧﴾ (is) the All-Mighty He هُوَ verily إِنَّهُ Lord
 Isaac إِسْحَاقَ and لهُ and We bestowed وَهَبْنَا All-Wise
 and Jacob وَجَعَلْنَا and We ordained وَفِي ذُرِّيَّتِهِ his offspring النَّبُوَّةُ
 and the Book وَالْكِتَابَ prophetood and We granted him وَأَنبَتْنَاهُ and Jacob
 the world وَلِلَّهِ in فِي and verily he فِي and فِي the Hereafter
 the righteous الصَّالِحِينَ ﴿٢٨﴾ indeed among لَيْنَ the Hereafter
 to his people إِذْ قَالَ when قَالَ and Lot (remember)
 not مَا the worst sin أَلْفَحِشَتُمْ commit لَتَأْتُونَ verily you
 of سَبَقَكُمْ any أَحَدٌ one مِن with it بِهَا has preceded you
 أَلْعَالَمِينَ ﴿٢٩﴾ worlds أَيْتَكُمْ verily do you لَتَأْتُونَ (sodomy) أَرْجَالُ
 and وَقَطَّعُوا (with) men وَقَطَّعُوا the road السَّبِيلَ and rob (you cut) وَأَتَاوُكُمُ
 every kind of evil النَّكَرَ your meetings فِي in practice
 (of) his people قَوْمِهِ the answer جَوَابَ was كَانَتْ but not فَمَا deed
 the بَعْدَابِ bring upon us أَتَيْنَا they said قَالُوا that أَنِ except
 اللَّهُ (of) Allah إِنِ if كُنْتُمْ you are مِن (one) of الصَّادِقِينَ ﴿٣٠﴾
 the truthful

26. So Lût (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him, Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* which none has preceded you in (committing) it in the *Ālamîn*." 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا
 أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانَُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا تَحَرُّ أَعْلَيْهِمْ فِيهَا
 لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَتْ بِهِمْ وَضَافَ
 بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُواكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

قَالَ he said رَبِّ my Lord أَنْصُرْنِي help me عَلَى against the الْقَوْمِ Our people الْمُفْسِدِينَ ﴿٢٦﴾ and when جَاءَتْ came رُسُلُنَا Messengers (to) إِبْرَاهِيمَ Abraham بِالْبَشَرِ with the glad tidings قَالُوا they said إِنَّهُمْ are going to destroy أَهْلَ this town الْقَرْيَةِ ﴿٢٧﴾ truly أَهْلَهَا its people كَانُوا been ظَالِمِينَ (Abraham) said قَالَ wrong-doers ظَالِمِينَ ﴿٢٨﴾ in it (is) لُوطًا Lot قَالُوا they said نَحْنُ we أَعْلَمُ know better بِمَنْ and his أَهْلَهُ we will verily save him لَنُنَجِّيَنَّهُ (is) فِيهَا therein who family إِلَّا except أَمْرَأَتَهُ his wife كَانَتْ she will be مِنْ (one) of جَاءَتْ the الْقَوْمِ ﴿٢٩﴾ and when وَلَمَّا those who remain behind جَاءَتْ he was grieved رُسُلُنَا Our Messengers (to) لُوطًا Lot سَاءَ of them يَوْمَ and he felt straitened وَضَافَ because of them ذَرْبًا unable وَقَالُوا and they said لَا do not تَخَفْ fear وَلَا and do not تَحْزَنْ and do not grieve إِنََّّا truly مُنْجُوكَ we shall save you وَأَهْلَكَ and your family إِلَّا except أَمْرَأَتَكَ your wife كَانَتْ she will be مِنْ of الْقَوْمِ ﴿٣٠﴾ those who remain behind

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn*.
31. And when Our messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been *Zâlimûn*." 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind." 33. And when Our messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣١﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٣٢﴾ وَإِلَىٰ مَدِينَةِ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُورُوا عِبَادُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٣﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّحْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٣٤﴾ وَعَادًا وَنَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِينِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٥﴾

إِنَّا مُبْرِئُونَ verily we إِنَّا on عَنّ we are about to bring down punishment/torment (of) this أَهْلُ town يَجْزَا people they have been كَانُوا because of what بِمَا the sky أَسْمَاءُ from We have left بَقِيعُونَ ﴿٣٥﴾ and indeed وَلَقَدْ acting immorally مِنْهَا ءَايَةٌ a sign بَيِّنَةٌ evident لِقَوْمٍ for people يَعْقِلُونَ ﴿٣٦﴾ their brother أَخَاهُمْ Madyan مَدْيَانَ and to وَإِلَىٰ who understand worship شُعَيْبًا Shu'ayb فَقَالَ so he said بَنُوهُ O my people أَعْبُدُوا Allah اللَّهَ and hope for الْآخِرَ the last الْيَوْمَ the Day وَلَا and being تَمَتُّوا do not the land أَرْضِ the land مُتْسِدِينَ ﴿٣٧﴾ so seized them فَكَذَّبُوهُ and they denied him فَاحْزَنَهُمُ corrupt their دَارِهِمْ in فِي and they became فَاضْبَحُوا the earthquake أَرْجَحَهُ the earth dwellings جَنِيِّمَ ﴿٣٨﴾ and Ad وَعَادًا and ثَمُودًا and Thamud وَقَدْ and indeed تَبَيَّنَ is clearly apparent لَكُمْ to you مِنْكُمْ from their مَسْكِنِهِمْ dwellings وَزَيَّنَ and made fair-seeming لَهُمْ to them الشَّيْطَانُ Satan أَعْمَلَهُمْ their deeds فَصَدَّاهُمْ and turned them away عَنْ the Path (Right) السَّبِيلِ the Path (Right) وَكَانُوا and they were مُتَّبِعِينَ intelligent ﴿٣٩﴾

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious." 35. And indeed We have left thereof an evident *Ayâh* for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for the last Day, and commit no mischief on the earth as *Mufsidûn*. 37. And they belied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Âd and Thamûd (people)! And indeed is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَقُرُونٌ وَفَرَعُونَ وَهَمَنَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَافِقِينَ ﴿٣٩﴾ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانِ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

وَقَرُورٍ and Korah وَفِرْعَوْنَ and Pharaoh وَمَنْعُجٍ and Haman وَلَقَدْ
 with clear بِالْيَقِينِ Moses مُوسَى came to them جَاءَهُمْ and indeed
 the land فِي the الأرض in but they were arrogant فَاسْتَكْبَرُوا evidences
 so each كَلَّا to outstrip Us سَيَفِيكَ they were كَانُوا and not وَمَا
 of them some مِنْهُمْ for his sin بِذُنُوبِهِ We seized أَخَذْنَا (of them)
 a violent wind with حَاصِبًا on them عَلَيْهِ We sent أَرْسَلْنَا whom
 and of them (were) some وَمِنْهُمْ shower stones
 and of them (were) وَمِنْهُمْ and awful cry الصَّيْحَةُ overtook him
 the الأرضِ him بِهِ We caused to swallow خَفَفْنَا whom مَنْ some
 We drowned أَغْرَقْنَا whom مَنْ and of them (were) some وَمِنْهُمْ earth
 but وَلَكِنْ to wrong them لِيُظْلِمَهُمْ Allah اللَّهُ was كَانَ and not وَمَا
 doing wrong to بَيِّظِلْمُوكَ themselves أَنْفُسَهُمْ they were كَانُوا

39. And Qârûn, Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât*, but they were arrogant in the land, yet they could not outstrip Us. 40. So We punished each (of them) for his sins, of them were some on whom We sent *Hâsib*, and of them were some who were overtaken by *As-Saihah*, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.

مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
 الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤٠﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿٤١﴾ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٢﴾

مَثَلُ the likeness الَّذِينَ (of) those who اتَّخَذُوا take from دُونِ other
 (is) the likeness كَمَثَلِ protectors (helpers) أَوْلِيَاءَ Allah اللَّهُ than
 but بَيْتًا who builds اتَّخَذَتْ (of) the spider الْعَنْكَبُوتِ
 (is) the بَيْتُ (of) houses الْبُيُوتِ the frailest (weakest) أَوْهَنَ verily
 know يَعْلَمُونَ they كَانُوا if لَوْ (of) the spider الْعَنْكَبُوتِ house
 إِنَّ verily اللَّهُ Allah يَعْلَمُ knows مَا what يَدْعُونَ they invoke مِنْ
 (is) دُونِهِ instead of Him مِنْ from شَيْءٍ things وَهُوَ and He الْعَزِيزُ
 الْأَمْثَلُ and these تِلْكَ the All-Wise الْحَكِيمُ ﴿٤١﴾ the All-Mighty ﴿٤٢﴾

وَمَا for mankind لِلنَّاسِ We put them forward نَضْرِبُهَا similitudes
those who إِلَّا except الَّذِينَ يَعْلَمُونَ ﴿١٧﴾ will grasp them بِمَقَالِهَا and not
have knowledge

41. The likeness of those who take (false deities as) *Auliya'* other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew. 42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿١٧﴾ أَتُلُّ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ
وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ ﴿١٨﴾

and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ Allah اللَّهُ created خَلَقَ
(is) surely a sign لَآيَةً that ذَلِكَ in فِي verily إِنَّ with truth بِالْحَقِّ
has been أَوْحَىٰ what مَا recite أَتُلُّ for those who believe لِّلْمُؤْمِنِينَ ﴿١٧﴾
revealed إِلَيْكَ to you مِنَ of الْكِتَابِ the Book وَأَقِمِ and offer الصَّلَاةَ
from مِنَ prevents تَنْهَىٰ the prayer الصَّلَاةَ verily إِنَّ the prayer
and verily وَلَذِكْرُ and evil wicked deed وَالْمُنْكَرِ great sins الْفَحْشَاءِ
and Allah اللَّهُ the remembrance (of) أَكْبَرُ greater (is) وَاللَّهُ and Allah
you do تَصْنَعُونَ ﴿١٨﴾ what مَا knows يَعْلَمُ

44. "Allāh (Alone) created the heavens and the earth with truth." Verily, therein is surely, a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform *As-Salāt*. Verily, *As-Salāt* prevents from *Al-Fahshā'* and *Al-Munkar* and the remembering of Allāh is greater indeed. And Allāh knows what you do.

1. *Journal of the American Medical Association*, 1997; 277: 1033-1037.

[illegible][illegible]

2. The second part of the paper is devoted to the study of the asymptotic behavior of the solutions of the problem (1)-(3) as $\epsilon \rightarrow 0$. It is shown that the solutions of the problem (1)-(3) converge to the solutions of the problem (1)-(3) as $\epsilon \rightarrow 0$.

[illegible]

It is noted that the information provided in the above report is based on the information received from the informant. The informant has provided the information in the above report in confidence and it is requested that the information be handled accordingly.